MAY 15, 1961

THE UNITED CHURCH

OBSERVER

PACIFIC SCHOOL OF RELIGION LIBRARY

He Preaches Alfalfa With Religion

(See page 10)

ALSO IN THIS ISSUE

The Martyrs of Erromanga

by Kenneth Bagnell

Alberta's Gerry Hutchinson and a "grey wooded soil" farm near Warburg

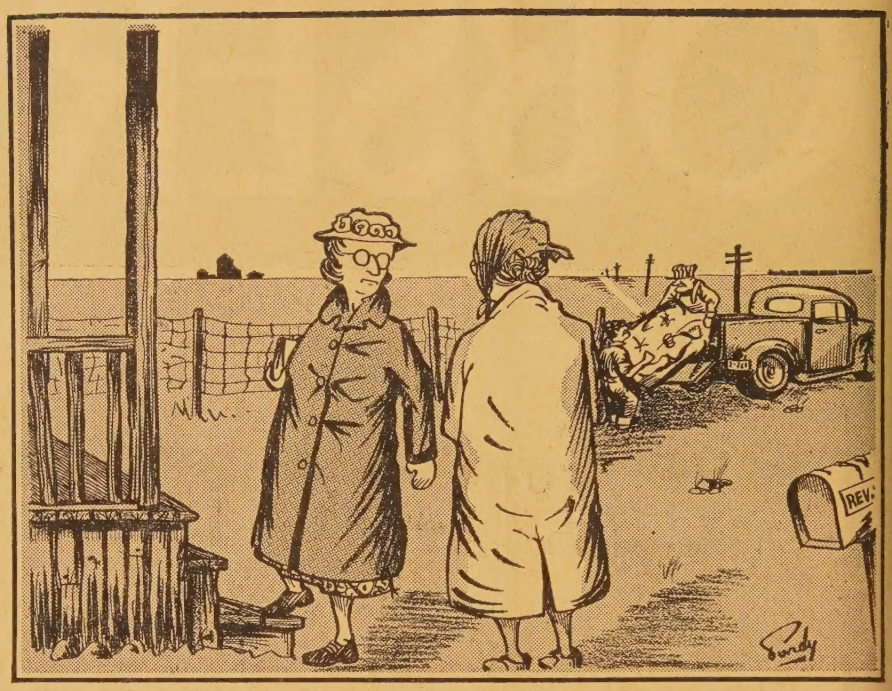
Letters

Don't Chatter in Church

Dear Sir: I would like to add to Mr. J. B. Wignall's comments on the teaching of St. Paul on the place of women in the church. There is an interesting exposition of the subject in Dr. James D. Smart's book, "The Recovery of Humanity." The following is a direct quotation from that book:

"In I Cor. 14: 34, Paul writes, 'Let your women keep silence in the churches; for it is not permitted unto them to speak.' A text, however, must be read in its context. Paul is discussing the situation in the Corinthian church, and in particular the confusion into which some of their services of worship had degenerated. They had become noisy and disordered. One source of disturbance was the chattering of women as they asked their husbands questions about what they were hearing. The Greek word translated 'speak' means also 'chatter'. What Paul said was: 'It is not permitted them to chatter. Let them ask questions of their husbands when they get home.' And yet this verse has been used countless times as Biblical authority for silencing women in the church."

Galt, Ont. Mrs. Norman Knechtel.



"That sofa should be good enough for the parsonage . . . it suited us for 25 years!"

Baptism sponsors

Dear Sir: . . . You state that sponsors other than parents may present a child for baptism when the parents are not Christians. While this statement is a possible interpretation of the United Church's doctrine of baptism, a different interpretation is given by the members of the Committee on Christian Faith who state that "only in exceptional cases such as that of orphaned children, will the sponsors not be the parents of the child."

At a recent special meeting of Algoma Presbytery, I was the leader of a group which discussed the requirements for infant baptism. Our conclusion, to the Committee on Christian Faith, was that the church membership of at least one of the parents or legal guardians should be a requirement for infant baptism.

Two of the members of our group had had the experience of being appointed to act as godparents and then being separated from their godchildren by several thousand miles—experiences which illustrate the deficiencies of any system of godparentage.

(Rev.) Donald A. McKenzie.
Echo Bay, Ont.

Losing Evening hymns

Dear Sir: I am rather concerned that we are gradually losing sight of the wonderful evening hymns which grace our Hymnary. With the trend in our present day worship to holding two morning services, one never hears such hymns as "At even 'ere the sun was set" or "The day thou gavest."

I should like my minister to announce one morning that "Our evening hymn for today is 'Abide with Me'." On the other hand, I could visit the Maritimes ever so often where evening services are still held and evening hymns are sung.

Erindale, Ont. Stan. Lancaster.

Inspired by mission

Dear Sir: I am writing concerning the Rees Mission to Canada. Four of the party came to Arvida for a one-night mission. First United Church was full. Each missioner gave his witness to the faith he professed. The group was a disciplined and dedicated team. Mr. Rees gave a close-knit and reasoned address on the Bible and its truths, its power to make wicked men good, and good men better, to redeem men and society.

. . . I was a bit skeptical of so brief a mission when men have preached for years without, so it seems, their ideals being realized. But, mostly because of the personality, and dedication of Mr. Rees the inspiration of a one-night mission can be a great uplift that will linger long in the memory, especially if the local minister, or ministers, continue the theme conscientiously and persistently.

Arvida, Que. (Rev.) Walter G. Jones.

Bass Fiddle Wanted

Dear Sir: I am an Indian native of Prince Rupert, and a member of First United Church here, in good standing, and we have Rev. Dr. R. Elliott whom we all love dearly. I've **The Observer** for years and I love reading it.

I'll tell you what I want, as we can't afford to buy one and we need one very badly. I've been praying for one, and my prayer has never been answered yet. But I won't give up until I get a bass fiddle. Some call it an over-grown fiddle and some call it a cello. If you know where one is lying about or someone who wants to dispose of one, all I can pay is the transportation to Prince Rupert.

We started a group which we call the Prince Rupert Native Revival Centre in the United Church building called the Friendship House. We have a piano, piano accordion, two trumpets and three guitars, but a bass fiddle is missing. We need this as soon as possible. The United Church is building a bigger Friendship House and Dr. Elliott will welcome us within the new building. Hoping to hear from you.

Prince Rupert, B.C. Paul Starr.

Taste in hymns

Dear Sir: Mrs. Shilton's comment on the popularity of hymns points to an authoritarian aspect of the United Church, namely that our Hymnary was arbitrarily selected by a committee of ministers over 30 years ago, and there has been no revision or reference to the opinions of the membership since. This committee selected 691 hymns and metrical psalms which they regarded as suitable for congregational singing, and, apparently, it has never been thought that anything written later was worth including or that the membership of the church might like to see included any of the hymns which the committee rejected.

Moreover, the man in the pew has his selection of hymns further restricted to about a third of the above number by ministers and choir directors who regularly select hymns for congregational singing from a rather small group of familiar and often trite hymns. The glory of the great revivals, like the Methodist revival of the 18th century and the Welsh revival of the 19th, was the contemporary music, often composed in the midst of the exhaltation of the mission. In a church such as ours these would have no chance of being sung in a worship service.

In answer to Mrs. Shilton's query about the taste of the man in the pew it can be said that it makes little difference since his tastes have little to do with what is sung in a service of worship.

Montreal 29, Que. L. G. S. Newsham.

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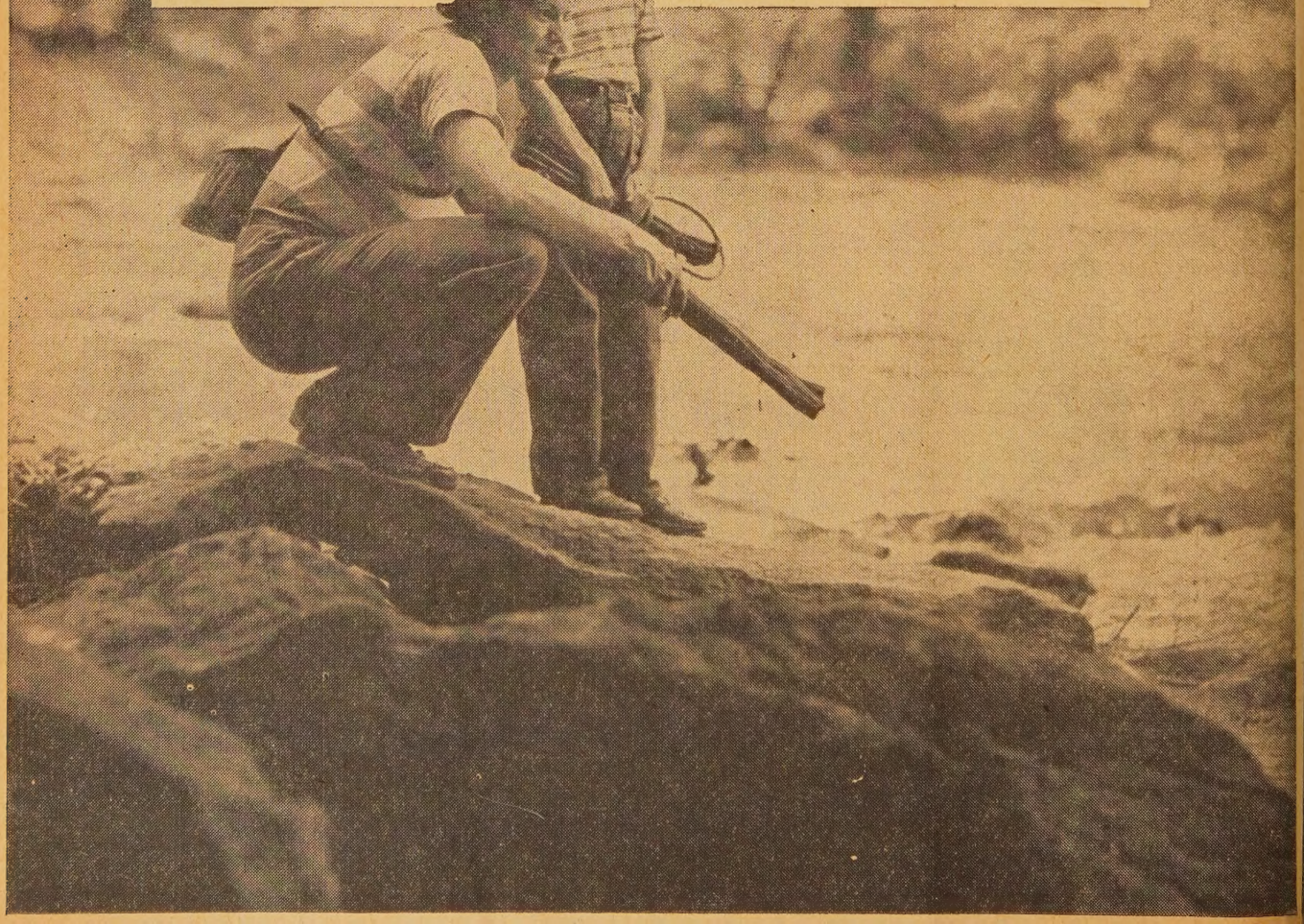

Comment pro and con

The Suggested One-Year Course

● Dear Sir: I should like to protest against several observations made in your editorial re a short course for women workers, but I shall deal with one point only.

You are recommending that young women just out of high school be encouraged to enter immediately upon a year of training after which they would serve as professional church workers. Is this not out of line with the emphasis being placed today on "encounter with the world," "witness beyond the structure of the church" and "the need for the Christian to know the kind of society in which the church is set"?

I am convinced that some of my best basic training for church work came from experience in teaching and in summers spent working at a summer hotel! Certainly without that opportunity to find my feet in a wider context than school provided, my first assignment in a church on a city waterfront might have been completely devastating.

Do we not want young women coming into the work of the church to have a realistic awareness in which members of their congregations live and work? Give them a chance! Once at work within the church, the very nature of their work will limit the time and opportunity for "outside-the-church" experience otherwise taken for granted.

Toronto 7, Ont. Dorothy M. Young,
Home Organization Executive Secretary, WMS.

● Dear Sir: One of the policies that I follow in my communicant class is to hold a private interview with each member at the conclusion of the class. From this I have discovered that many would like to serve the church in the way you indicated. It is my wish that this idea will go far beyond the editorial stage.

Pointe Claire, Que. (Rev.) L. G. King.

● Dear Sir: I share your concern for the present grave lack of trained leadership in the church, but do not feel it is time to push the panic button.

No short term training programme can begin to replace the well-trained full-time leadership which is the genius of the Protestant church. Surely as we face an increasingly bewildering and complex world our need for Christian education in depth is an urgent one. A church without such leadership is ill-equipped to play a vital role in our world. . .

Were your editorial to mean you hope to recruit volunteer leadership in this way, I would welcome it. But if it means that year after year the important responsibilities of Christian education are to be placed in the hands of teenagers, I think we are being offered a plan that holds many dangers.

To quote George Ade in his "Fables in Slang — A bird in the hand may be worth two in the bush, but remember also that a bird in the hand is a positive embarrassment to one not in the poultry business.

Victoria University, Toronto, Ont. Margaret Moore.

● Dear Sir: I was more than pleased to see the editorial plea, a "good one year course" for those wishing to work in the church on a full-time basis, in less specialized fields than as a deaconess or minister.

I am employed by the local congregation in Vegreville as a "Parish Worker"—the first in this particular area, "to do office work, and assist the minister in the field of Christian education." My own view of the purpose of this job is that it is mainly to take from the minister's shoulders those jobs that may be handled by a lay person, but which require someone able to put their full time and effort into them. . .

A number of the high school girls in our church have asked where they might go to become qualified. At the moment, the only course we can suggest is finish their schooling, take a business course, and spend a winter at one of the four centres. This is unfair to the centres, which although they are doing a magnificent job in working with lay people who wish to do more effective volunteer work in the church, are not geared to produce this particular type of worker.

I hope that the church will take some action on this matter in the very near future, as I feel from my own experience that an effective job can be done in this field by lay people, and the need for this type of worker is present.

Vegreville, Alta. Pamela Best.

Editor's Note: Additional letters on this subject will be published in forthcoming issues.

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"The company reports it has an accident loss ratio of 51 per cent of premiums collected, about 9 per cent below that of the industry. With about five thousand policyholders on its books, the company has moved to reduce insurance rates for drivers under 25 years of age.

"Mr. Mills said that the company has had urgent requests from British Columbia and Manitoba to operate in these provinces, but does not wish to expand out of Ontario at present."

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THE UNITED CHURCH
OBSERVER

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The Rev. John Watt

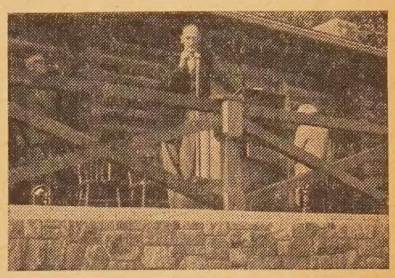
IN THE NEXT ISSUE

A Minister and His Family
by JEAN SHILTON

Workshop on A-V Aids
A PHOTOSTORY

Observations

BLISTERED HANDS were not new to Gerry Hutchinson back in 1939 when he scorched his palms lowering life-boats for the stricken passengers of the sinking liner *Athenia*. He had raised callouses in a less exciting way in haying and harvest seasons in Alberta many times before he became a Student Christian Movement secretary and travelled to international conferences. (He was returning from the First World Conference of Christian Youth at Amsterdam when the *Athenia* was sunk.)



Gerry Hutchinson at the opening of Rundle Mission, his newest Alberta project

THAT SUMMER BACK in the grey wooded soils area of rural Alberta, a small company of student ministers from Eastern Canada, numbering among them the writer of these *Observations*, found themselves frustrated by the failure of the church and the poverty of the people.

EVEN CITY-BRED BOYS from Ontario had learned to understand and cope with the drought and hail and dust of Southern Saskatchewan and Alberta. And they understood something of the tragedy of refugees from prairie failure seeking another chance on the homesteads of Northern Saskatchewan and in the Peace River.

BUT SUMMER STUDENTS and full-time ministers, too, failed to build in that part of Alberta the kind of church life characteristic to the farm communities of the prairies and the East. It took a man who knew sociology as well as theology, who loved the land as well as the people, to go with missionary zeal and stay and dig down to the alfalfa-roots for answers about farm and church. See our cover story, page 10.

* * * *

• RELIGIOUS EDUCATION is a problem for more than Ontario schools. But the situation differs from province to province. Here is a chart which illustrates the complexity of the problem. Dr. E. R. McLean, veteran Christian Education leader, discusses the situation for THE OBSERVER on page 15.

SUMMARY BY PROVINCES

Provinces	Recitation of Lord's Prayer	Daily Bible Readings	Religious Instruction
Newfoundland* *	Obligatory	Obligatory	Obligatory
Prince Edward Island		Obligatory	Not permitted
Nova Scotia	Permitted	Permitted	Not permitted
New Brunswick	Permitted	Permitted	Not permitted
Quebec*	Obligatory	Obligatory	Obligatory
Ontario* * * * *	Obligatory	Obligatory	Obligatory
Manitoba* *	Obligatory	Obligatory	Permitted
Saskatchewan* *	Permitted	Permitted	Permitted
Alberta* *	Obligatory	Obligatory	Permitted
British Columbia	Obligatory	Obligatory	Elective in high schools-extra-mural

* Instruction given by teachers
** Instruction given by teachers or clergy
*** Unless especially exempted by the Minister of Education

* * * *

• THESE ENGLISH GRAMMAR LESSONS always get us in trouble. We suspect we learn more than the readers do. Recently we used the word—or at least we quoted a person using the word—interpretive. Correspondents and Mr. Fowler both tell us that it should be interpretative.

* * * *

• CIRCULATION THIS ISSUE has passed the 290,000 mark, and the next goal is, of course, 300,000. There are still many hundreds of congregations which haven't yet taken advantage of the preferred rates provided for those who have the Every Family Plan. THE OBSERVER is happy to provide free samples and EFP literature on request.

Editorial

What About Next Sunday?

AT a summer camp for church young people the devotional speaker one hot July evening announced, "Hark the Herald Angels Sing." The worshippers giggled, sure he had made a mistake. Was this not a Christmas hymn?

And we are all familiar with the story of the English parson who asked his congregation to sing a resurrection hymn every Sunday morning. Ministers who try that, will be reminded that such hymns are for Easter.

This is a price paid for celebrating, quite properly, the great festivals of the birth and resurrection of our Lord, in season. But we submit that Christmas carols and resurrection hymns are suitable throughout the whole church year. And just because the church in its wisdom made certain through the discipline of the church year that the great high peaks of the Gospel would be regularly remembered, is no reason why we shouldn't mount the peaks more than once a year.

In Canadian Protestant churches, the church year is receiving renewed attention. And while Easter and Christmas are the only festivals we are certain that every congregation will celebrate annually, increasing attention is now being paid to Pentecost.

But in our past neglect, we believe one good thing has happened. While Whitsunday itself may pass without notice, the season of Pentecost is observed through all the year.

Pentecost is not the birthday of the church. It was born when the disciples were called. But the Spirit of God came at Pentecost to give power to the church to witness to a saving Lord. We celebrate that all the time. But it is good to give it special emphasis—as we will next Sunday.

ALCOHOL STATISTICS ANONYMOUS

THERE is a curious row of blanks on page seven of the current weekly report of the Bureau of Statistics. DBS provides all sorts of fascinating information about how much coke was sold in 1958, how many cars crossed the border, and how the book business is doing.

A consistent reader of these reports may discover just about any fact of Canadian life he wishes to know. We were pleased to note, for example, that tanners received 11,727 sheep and lamb skins in January; up 3,026 from a year ago. Getting ready for a record university graduation no doubt!

One thing we really didn't want to know was how much beer, wine and spirits were manufactured, what the increase has been, and how big a year-end inventory the manufacturers had. Plenty, we suspected.

We are very glad we didn't want to know, for DBS is keeping it a secret. In the space left for beer, between autos and chemicals, there is a little blank with a tiny (2). And at the bottom of the page (2) says, "Figures deleted to insure anonymity."

That did make us curious. Now we wonder: "Whose anonymity and why?"

SANITY 1843 AND 1961

THERE is an ancient ecclesiastical injunction—and it is found embodied in English Common Law—that a person who is mentally ill or insane, and thereby unable to make his peace with his God, shall not be put to death, no matter how serious the crime he may have committed.

This is deeply engraved on the consciences of us all. Although there are still those who can apparently contemplate the execution of a sane person with vengeful relish, or depressed resignation, we know no one who would covet a share of society's responsibility for the execution of a person mentally ill.

How is it then, that over and over we are treated to the picture of mentally deranged or sick persons being apprehended, charged, tried, found guilty and then sentenced to death?

In Calgary some time ago, a former inmate of a mental hospital was found guilty of a brutal sex murder. Later his sentence was commuted to life imprisonment and he was transferred to a mental institution. Just a few years ago, a Toronto boy was also sentenced to death for a somewhat similar offence. Then he, too, was transferred to a mental institution.

How can this sort of thing happen? Why the trial and all the publicity? If a man is insane, why go through such mockery? The reason is that Canadian courts still use a definition of sanity found in the McNaughton rules, accepted by the courts in 1843. By it, men who are obviously not responsible for their actions, from whom society should be protected, and who should be protected from their own twisted criminality, are judged, within the narrow definition of sanity of 1843, able to stand trial in a Canadian court in 1961.

We have come a long way in the understanding of men's minds and their sicknesses in the past 120 years. We know infinitely more about insanity and mental illness than we did in 1843. But we have a lot to learn yet about penology. Even within the Christian churches much of our thinking pre-dates 1843; some of it pre-dates Christ.

Under Justice Minister Fulton, Canada has been making excellent progress. We hope that the conference of the Canadian Corrections Association, to be held this month in Toronto, may help Canada make some further strides forward.

THE UNITED CHURCH
OBSERVER
MAY 15, 1961

In Editorial Apprehension

THE ANGOLA SITUATION

EVER since the Congo exploded a year ago, and missionaries were forced to flee, concern for Canadian issionaries in Angola has deepened. ewspapers and magazines have kept a ream of information—some of it misformation—flowing from the edges of at distant, troubled country.

It has been reported that some 500 hite persons have been killed. And an nknown number of Africans have lost eir lives. There is fear at the possility that things may worsen and spread. A few weeks ago Angola's north untry blew up. United Church misonaries work further south; they have en unharmed, and the work goes on. ut the situation is tense.

Canadian Baptists work chiefly in the rth. None of their missionaries has en harmed, but their work has been eatly disrupted; wives and children d some of the men missionaries have d to be withdrawn. Others carry on.

Board Faces Up

When the Board of Overseas Missions et at Church House last month, Angola s the great question-mark, as China s over a decade ago. While they were eeting, reports were published from ethodist headquarters in New York, at eight African pastors in Angola had en killed, that half of their 150 pastors d been imprisoned or had fled to the sh. Reports said that even in Luanda, Angolan capital, seven Methodist hools and chapels had been destroyed.

While the board was in session it eived fresh first-hand reports from Rev. Theodore Tucker, just back m Angola. He had been sent to survey situation there in April, by the rica Committee of the National uncil of Churches in New York. He ited Canadian personnel and talked h Portuguese officials and African rchmen.

Mr. Tucker grew up in Angola, the n of that great Canadian missionary, Dr. John Tucker. After ordination he returned to Angola as a missionary and worked in Africa until his recent appointment to the New York office. He speaks Portuguese and Umbundu.

After considering his report, the United Church made provision to continue the Angola work, and approved the annual budget. This is, of course, subject to review if conditions change.

New missionaries—the Rev. Thomas and Mrs. Gilchrist — were appointed. They will begin language study but of course will not go to Angola until circumstances permit. Provision has been made for mothers and children now there to be withdrawn.

Affection and Respect

Canadian missionaries have enjoyed the affection of the native people and the respect of Portuguese officials and settlers for 75 years. But they know when revolution breaks, reason often goes. As well as being in danger themselves, their presence could endanger the lives of the people they serve. And while some hoped that the revolutions surging up in all the less developed lands might have come without hate and bloodshed to Angola, it was too much to expect.

The restless Rhodesias are to the east; the chaotic Congo is Angola's northern neighbour; and below her southern boundaries lie the troubled lands and peoples of South and West Africa.

There are certain things we believe Canadian church people should keep in mind. And we suggest them with restraint, aware how delicate and sensitive this situation has become.

We cannot, at this critical point, afford the luxury of the quick conclusion, the emotion-packed speech, or even preach sermons based on the limited information coming out of Angola. The irresponsible word here may cause misunderstanding, embarrassment, even strife among the people of that land. This restraint is laid heavily upon us all. It costs little to try to be a prophet of Africa, in Canada.

Responsible Missionaries

It should be remembered that in Angola, the church has able, mature and responsible missionaries. The Angola field has often been described by neutral observers as one of the great missions of the world.

In the past we had our Curries and our Tuckers; today we have our Gilchrists and our Strangways and many others just as wise and responsible, although junior in years. They believe that the work to which God called them and to which a proud and grateful church sent them, must go on. And as long as they can do it, they will carry on.

It should be recognized too, that in the Board of Overseas Missions there are two secretaries who certainly know what they are doing in this sort of situation. Both of them were missionaries in China when revolution swept away the great missions of the church there. We don't envy them their responsibilities; we do know that they, as well as the missionaries, need the prayers and the trust of the church.

But there is something more important to remember. The Church of Christ in Angola is an Angolan Church now, under which missionaries work. Although the medical, educational, and agricultural work would suffer severely if missionaries had to be withdrawn even temporarily, the church won't fold up. But the missionaries do believe that every extra day, month, year, they can stay on the job, the stronger the church will be when, eventually, the Africans are completely on their own.

The African pastors and people with whom our missionaries have worked these many years, need our prayers, and deserve our trust. For if revolution tears their land, they cannot leave. ●

The Rev. Gerry Hutchinson shows a visitor the neat, white frame Telfordville church, the hub of his unique rural parish.

Cover Story

He Preaches

Gerry Hutchinson mixed agriculture with theology and came up with a ministry that has enriched Alberta's stark "grey wooded soil" areas

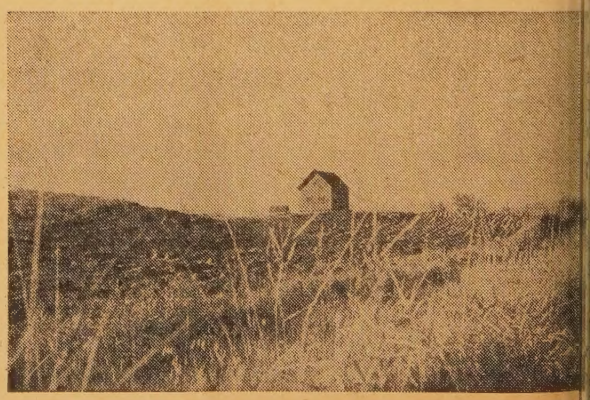
Gerry joins rabbit-ranchers Robert and Beth in the pens at the Telfordville manse. The rabbits are used for meat.

AN acre of Rambler alfalfa crowns growing a few inches under an Alberta church yard, holds fresh hope and promise for western Canadian agriculture. It's also part of a significant development in the rural ministry of The United Church of Canada.

The crowns are only one aspect of new farming methods, using forage crops and new fertilizers, with which the Rev. Gerald M. Hutchinson preaches a more abundant life—materially and spiritually — to his six "grey wooded soil" congregations.

Successive generations of bitter frustration and almost incredible poverty are the legacy of the peculiarly leached-out "grey wooded" soil, comprising a third to a half of Alberta's arable agricultural area. Into this challenge "Gerry" Hutchinson threw his agricultural and theological training 11 years ago.

Gerry was raised on black soil. "I didn't know there was any other kind of dirt," he says. "You went out and plowed



A pretty picture pictorially but not agriculturally, this farm south of Warburg, in the "grey wooded soil" area, is the symbol of what Gerry is trying to improve.

lfalfa With Religion

By ARTHUR ETTER

nd harrowed it and put in your crop, and if you were y you got it off. That was farming."

But if Gerry didn't then realize the difference, his father, Hutchinson of Duhamel, Alta., certainly did. Gerry its his father's name was recognized in agricultural circles ver Canada. At his funeral, the late C. D. Howe, Charles ning and others paid their tributes.

The Hutchinsons were Yorkshire Quakers. Gerry's father ed to Iowa at four years of age. He became a cowboy later homesteaded at Duhamel in 1900. After marrying local school teacher, Lew managed family affairs with the e efficiency as the farm. Gerry is the sixth of ten children, boys and five girls who arrived two years apart, alternately and girl, boy and girl, then switching to girl and boy the balance of the ten, all named alphabetically but ing "F" for some reason.

Gerry followed the family tradition and headed for agriral training. But at university he switched to theology. n he told his church-elder father of his decision Mr. chinson said: "It's the best thing in the world—but keep feet on the ground."

His first student assignment was Sundre, west of Olds in rta, which had a special kind of ground. "There I got rey soil for the first time," he says, "and it was a source reat amazement and bewilderment because I didn't know hing at all about soils and what it meant to people to on the different types.

On my first trip around the community with the creamery I expressed admiration for the great groves of pine trees. said, 'Yeah, but where them grows, nothin' else does!' was my very first clue to the difference in soils."

"Cereal" Picnic

As he moved about, Gerry was more and more bewildered he lack of prosperity. Families huddled in little old ks. It didn't make sense. "But gradually I began to put gether," he explains. "And after the 'Cereal' picnic I ."

The people told him that the whole district had originally e from Cereal, 150 miles east, on the light, brown soil ted to wheat farming.

Everybody had conspired together to destroy that try," Gerry says. "They built up an enormous wheat omy. But the house was built on sand. When the rain t descend and the winds blew and smote upon the house, ll—and great was the fall of it! It landed on the necks ousands and thousands of farm families."

Whole communities lost everything. After seeing their s and farm machinery covered with drifting dirt, the le finally pulled out with what they could load up and the rest.

The majority was forced clear across the black soil belt out into the bush. Great settlements grew up where folk ed on to homesteads that had failed long before. But they were, and they couldn't get off. There was nowhere else to go. Almost 200 who formerly lived in Cereal now tried to grub out subsistence in the bush near Sundre. And there among them was student minister Gerry Hutchinson.

"Many of these people were burned out," he says. "It was a terrifying experience for me as a young student and I determined that when I grew up I would devote myself to finding out what had happened and then go out—too late to help these particular people—to give my life to the ministry of working with the folk in grey soil communities. I would make sure (as far as I was able) that it would not happen again."

Through university and with six years' experience in the Student Christian Movement behind him, Gerry's understanding deepened. "The breakdown of farm communities in all countries of the world is caused not just by drought, but by the ignorance of men. We failed by trying to build the wrong things," he says.

Work with students and in the world church rounded out Gerry's experience and prepared him for his ministry. He succeeded the Rev. D. C. McTavish, who was 86 years old and ready to quit after 13 years of ministering to 11 preaching points around Telfordville.

The settlement at Telfordville, begun in 1903, was reasonably successful and permanent. The first church had been built in 1912 and has been maintained, but they were far from markets and around them the soil had been poor.

"Breton Plots"

Back in 1930 two University of Alberta professors started demonstration work with fertilizers and good crop rotation at Breton, one of Gerry's preaching points. Their success had been heartening to the people who were taking an interest.

The "Breton plots" became one of the centres of gravity for his ministry, and because the church yard at Telfordville had a few unused acres, Gerry began to cultivate them for demonstration purposes, planting rod-row plots of recommended varieties with seed provided by the district agriculturist, stressing legumes which must form one base for successful cultivation of grey wooded soils.

One year it was alsike, another altaswede, another red clover; one year it was registered potatoes. The past year it's been Rambler alfalfa, a variety developed at Swift Current's Dominion Experimental Station, with its crown well below the danger level. Vantage barley was another new variety he helped introduce, because its straw stood up exceptionally well.

"This promotion of such governmental services is only a logical extension of the church's ministry," Gerry says. "It's part of our responsibility to the community; there's also a need for governments to avail themselves of the knowledge being developed from our direction, and to disseminate that."

Thousands of farm families from western Canada's grey wooded soils stand to benefit from the experimental work done in the university's plots at Breton. And because any expansion of Alberta's agriculture *must* be on grey wooded soil (since it's all that remains) both government and church,

(*Over*)

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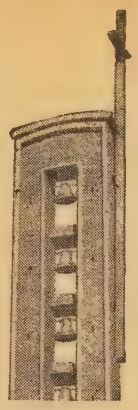

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Gerry feels, must devote fresh energy to the establishment of stable, well-informed communities.

"Governments are desperately slow about providing adequate agricultural services to farmers on grey wooded soils," Gerry says, "and our church can't evade criticism for its failure to provide adequate spiritual services, either!"

From the beginning, part of Gerry Hutchinson's gospel consisted of putting in a tactful word about a newly developed variety or a better seed, and offering agricultural advice about new beef or dairy sires.

"The introduction of new varieties and better seed is part of the whole struggle against deterioration," he says. "If it's potatoes you're growing, and you plant back the knobs and peelings, the crop ceases to be good and you work your way into growing small, knobby potatoes. Beef or dairy herds depend for production and excellence upon herd sires. It's a constant struggle to preserve quality; unless you do, you revert to scrub stock.

You Can Be a Knobby Potato

"People, too, can deteriorate to scrub stock," he says. "The alfalfa and other variety plots are not just a symbol, but a part of the life of the people. You, too, can be small, knobby potatoes in comparison with the person you might be."

Road building and telephone systems benefit from the dual ministry. As secretary - treasurer of Thorsby West Telephone Mutual, Gerry has seen an increase from 30 original subscribers to almost 100, and re-building of the entire line with treated cedar poles. New roads are being built differently, too. They are back-sloped to a high grade, so snow does not pile up on them and paralyze traffic. Weed control is easier because of the clean ditches in which farmers can cultivate right up to the road itself. And the telephone organization benefits by being able to build new lines and service existing ones without having to battle trees or tangled brush along its lines.

Modestly disclaiming personal credit, Gerry says he merely appreciated this type of road development and began to encourage it. "When you see a good thing you should support it. This is a prime function of a minister, to be a bridge between the farmer and the good agencies in the community."

For an area where sanitary services are of necessity primitive, Gerry embarked on a different type of demonstration project. Co-operating with the district Agricultural Services Board, he rounded up volunteer workers and a vast company of interested spectators to install a water and sewage system in the Telfordville manse.

A major beneficiary, of course, was the minister's wife, Miriam, who during the first six years had become well acquainted with the "rope and bucket" water system. She serves efficiently and effectively as secretary to the rural telephone mutual, telephone secretary to Gerry, in addition to being a homemaker and providing church leadership.

The three younger Hutchinsons, Kenneth, 16, Beth, 13, and Robert, 9, are part-time ranchers—rabbit ranchers. As many as 90 to 100 fat, tasty rabbits

(*Continued on page 20*)

Gerry Hutchinson shows the Rambler alfalfa he is helping to introduce in the Telfordville area. Its crown is three inches below the surface, whereas other varieties have crown on the surface. This provides protection against winter killing and stock damage.

Kenneth Bagnell tells about

The Martyrs of Erromanga

A measles epidemic . . . a hurricane . . . teaching youngsters to read . . . these led to death at the hands of natives on a South Sea island for the Gordons of P.E.I.

THEY were angular, raw-boned men — both of them — and their big knuckled hands told the story of the red earth that raised them.

Their father had been nine months old when—bundled in blankets and carried in someone's arms—he crossed the sea from Scotland. His boys followed him into the fields and into the church. They were Gordons; they were Prince Edward Islanders; and they were Presbyterians.

The two boys—George and James—were born in the first half of the 1800's, George in '22 and James ten years later. There were seven others. It was a time when blacksmiths were paid with potatoes, and a schoolmaster who taught the boys, took his wages in wheat. There was no newspaper, no telephone. Electricity was a fable, and a doctor, a hundred miles away. Until they were 9, they never saw a map.

So they grew close to each other and even closer to the land. No one imagined them as ministers; certainly not missionaries. Had anyone suggested they would some day be martyrs they would have blushed and changed the subject.

Something happened

Perhaps they would change it to the farm their father gave George when he reached the manly age of 20. That year he cleared the bush, tilled the red earth, weeded by hand and took his first harvest. He even built a house. And he loved it; the warm sun on his back; the soft soil at his feet. He belonged to the land. No one could tell him differently.

But something happened. His friends noticed first. He began walking 12 miles to a Sunday school. Anyone sick or dying became his only concern. One year the crops failed. The big barn where he stocked his wheat and potatoes was bare. His mother sent him a week's supply. He gave it away to someone worse off. When she scolded him he shrugged his shoulders. "They seem to need it," he said, "and I cannot help giving it to them."

Then he talked about the ministry. The clergymen he met said, "No, George, it's not for you." But he was convinced and to make matters worse, a Rev. John Geddie, had made a "public appeal for another missionary." His mind was set. And when the autumn wind blew the few remaining leaves from the white birches on his farm, George N. Gordon, 28, bolted the doors, slipped aboard a schooner, and sailed for Halifax.

No mediocre student

He studied there and in Nova Scotia's Pictou Academy. By 1851 he was accepted in the Free Church College, Halifax. He was no mediocre student, either. "Though his early education was extremely limited," wrote one admirer, "yet in five years he was not only a good English scholar, but respectable in Latin, Greek, and Hebrew. . . We loved him and reverenced him as no common man."

But George Gordon's real strength was his zeal for spreading the Christian faith. He campaigned as a student in Halifax for the start of a mission to the poor. He begged members of a Bible Society Committee to launch it. But their work was distributing Bibles, not starting missions. Still he argued. Finally, the committee members formed a separate organization. They launched "The City Mission," and it still operates. Students who followed George Gordon into the ministry, and Pine Hill Divinity Hall, are its pastors.

It's doubtful if any since did as much work there as Gordon. Wrote one of the board members: "During the first six months he visited one thousand families in the most dangerous, disreputable parts of the city. He established prayer meetings in destitute localities. Three missionaries now carry on what he did alone." And he went to college, too.

But Halifax was not enough for him. On May 10, 1853, he wrote the foreign mission board of the church: "I, therefore, now in the name of the Lord Jesus offer myself a missionary to the South Seas."

One damp, misty morning two years later, standing alone at a steamer's rail, he watched Halifax fade in the fog. "I took a farewell look at the city about five o'clock in the morning. So many old associations were revived that the sight of my eyes affected my heart."

But he was not yet headed for the South Seas. First, it was England and a year's medical study. And he frankly admitted, he might find a wife. He did.

Two months after arriving in London he knocked at the door of a house and asked if he might room there. The answer was no. He asked again. Still no. He asked a third time. The answer—yes.

Another "yes"

The man of the house had a sister, Ellen, who visited occasionally, and one evening, George Gordon leaned over and asked, "How would you like to become a missionary's wife?" Wrote Ellen's sister-in-law: "Her piety, which up to this period had not anything remarkable in it, now shone out—we were all astonished at its growth." She was a June bride in 1856. The next month, with her husband, she left home forever.

Their destination was the gaunt, rugged island of Erromanga, a hundred miles square in the South Seas, northeast of Australia. It was part of the New Hebrides Mission of the Nova Scotia Presbyterians, the life-long dream of thin-faced John Geddie, first missionary to the islands and crafty as he was devout. Geddie's missionary imagination had been fired as a boy and through the years a dozen others followed him to the group of islands over which he had charge.

Erromanga itself had a black history. A dedicated English missionary, John Williams, and his companion, Harris,

(*Over*)

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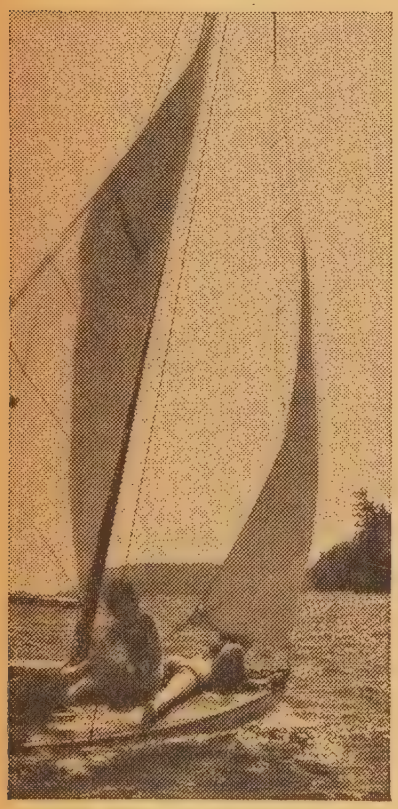

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were murdered there 18 years earlier. The hostility of the natives was heightened by English traders who dealt in "sandalwood," a sweet-scented product of the island's forests. To get the wood, the traders lied, cheated, and pillaged. They stole women, kidnapped children and sold men. Between 1839 and '49, more than 322 people—white and black—died in the slaughter for sandalwood.

It was to this place, called "the darkest spot in the whole Pacific," George Gordon took his bride. There were 7,000 people.

But George Gordon wasn't discouraged. In ten weeks he translated the Ten Commandments into Erromangan, was well along in the Book of Genesis and part of the Psalms. In six months, with six native helpers, he had built a road, two houses and a school.

Letters were revealing

George's letters home didn't come often but they were long. They show his gentle Scottish ancestry. "It is absolutely necessary to treat the natives with utmost kindness . . . some say they must be treated more sharply than Europeans, but such is not my experience." And he wrote of his new "parishioners," "Women are all betrothed when very young and marked as slaves . . . they commit suicide by blindfolding themselves and jumping from rocks on the sea coast."

After a year on the island he wrote: "There is nothing to fear so long as we keep our quiver well filled with arrows steeped in the love of Christ."

Each year he wrote his "annual report." The second told of "hard trials, dangers, and bitter sorrows." Mrs. Gordon's health began to fail. He was learning to preach in Erromangan, but traces of discouragement crept in: "We may all do much good among the heathen without any becoming *really* converted."

The third report dealt with the obstacles. They saw a few instances of "reformation," but "no case of real conversion." They tried to start schools but native chiefs told the children to stay away.

In January of the next year—1861—four natives from a nearby island who had measles, were picked up by a schooner involved in the sandalwood trade. It anchored briefly at Erromanga and the natives, although warned to stay clear, went on board. An epidemic developed in which the Gordons took care of 100 children. Only two died. But the total picture was tragic. Within three months 2,000 people were dead. And then a hurricane ripped apart their plantations. The natives, brimful of superstition, blamed the Gordons.

It was clear and cloudless, when Gordon rose at six o'clock on May 20, ate breakfast, had prayers with his wife, and left to work on another building. As he worked toward noon, nine men crept into nearby underbrush. One went on ahead. He asked Gordon for calico, which the natives used as loin cloth. The missionary wrote on a piece of board, "Give these men a fathom of calico each." Then he told the messenger to take it to Mrs. Gordon.

But the native refused. "There is a sick man. We want you to come and give him medicine." So, Gordon laid down his tools and started down the long pathway. In an instant it began and ended. An axe ripped open his back. Another his neck. He struggled, his clothes soaked in blood. They laughed at him. Then it was over.

Ellen Gordon heard the natives screaming. She ran for the door. One of them was waiting. An axe slashed off her head.

There were no telegrams to flash the news home. It got to her family first. Then, five months after it happened, a raw, rainy October afternoon, a letter came to the Gordons in Alberton, P.E.I. Someone read it to his mother. She was blind.

Islanders tell the story that James Gordon—ten years younger than George—was then attending Free Church College in Halifax. When the news of his brother's death reached him, he quietly offered himself as the next man for Erromanga. He made no fanfare over it. But three years later he was there. It was 1864.

Fruitful years

While George had denied any "real conversions," 150 natives turned up that first August Sunday as James Gordon, 30, struggled to read a passage from Luke's gospel, which his brother had translated into Erromangan.

James' years were fruitful. He built on what his brother founded. A number of those who professed to be Christians joined the church. A few became teachers, one a preacher. Three years after he landed, another missionary, this one married, was placed on Erromanga to help him. James gave him his home and mission station. Then he went to another part of the island and started a new one.

Once there he dressed up a cave and used it for services, then built a church of concrete and a house of wood. In addition, he sometimes sat up all night, translating, writing letters, sermons, lessons. A friend wrote of him: "He had great aptitude for languages. His knowledge of Erromangan was perfect,

(*Continued on page* 24)

From Newfoundland to British Columbia, there is mounting interest and concern about

Religion in the Schools

E. R. McLean* takes a close look at the reasons for it, the present difficulties, and what has to be done

**Dr. McLean is secretary for religious education in the schools for the United Church's Board of Christian Education.*

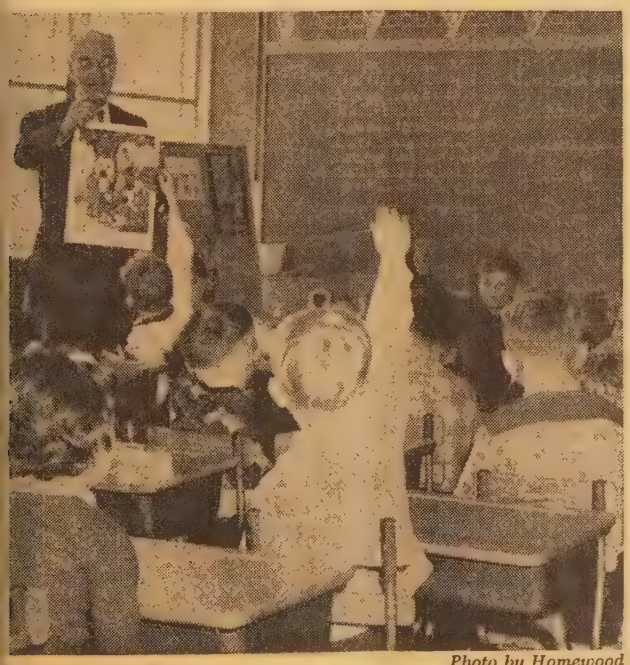

Photo by Homewood

Why Is It Desirable?

1. *Education is incomplete without religion.*

A commission of leading U.S. educators has declared that all education should be defined within four objectives: self, society, nature, and the force of law and love found anywhere in the universe. If we are to understand and appreciate and make the adjustment to self, that would involve the study of physiology, psychology, and hygiene, and maybe other subjects as well; an understanding of and an adjustment to nature would include mathematics, and the physical sciences; an understanding of and adjustment to society would provide for the study of history and languages, economics and government.

Dr. E. R. McLean

But this group didn't stop at these three. They said that education included an understanding of, an appreciation of, an adjustment to, that force of law and love found anywhere in the universe, which men commonly call God.

Education is a preparation for life, and religion is part of life. If one is to believe in the unitary nature of education, religion cannot be left out.

2. *Religion is the basis of our culture.*

There are three great taproots of our civilization in this land. One goes back to ancient Rome, one to ancient Greece and the third to Palestine. We have tended to neglect the last.

Walter Lippman, in an address to the Association for the Advancement of Science, declared, "Modern education often rejects from the curriculum the religious tradition of the west, the classical heritage of the great works of great men. There is, therefore, no common body of principle, no common moral and intellectual discipline, no common body of knowledge. It is, therefore, not surprising that there is no common purpose." No doubt this is the reason that there is definite religious education in the schools of Israel. They need such instruction to sustain their culture.

"Why not teach ethics?" some ask. This was one alternative suggestion made in Ontario by the 1950 Royal Commission on Education, but what we need is a sense of divine authority, a sense of responsibility to a divine being. As one teacher put it, "I am required to teach, 'Thou shalt not steal' but I am unable to declare its Biblical origin or its divine authority." We need religion to give ethics a dynamic.

3. *Religion is a basis of our freedom.*

Writers have stated that Calvinism was the great bulwark of freedom because the Calvinists feared God so much that they dared not fear man! It is the sense that we are created by God and responsible to Him that gives us a sense of our own dignity, and of our right to be free. When Einstein saw the ordinary freedoms of life being taken away, he thought the press at least would defend freedom, but the press didn't. Likewise he was disappointed in the universities. The only institution that still defended freedom was the church.

4. *Religion is the best defense against Communism.*

Communism declares there is no God. We must declare God. Dr. Stuart Rosenberg, Rabbi of Beth Tzedec Synagogue, Toronto, recently made a visit to Russia. In an article in the Toronto *Daily Star* of April 10, 1961, he says ". . . it is quite clear that Communism and religion are impossible together.

(*Over*)

. . .Scientific atheism is the only vital religion a Communist can have."

In Canada people have the freedom to be atheists if they wish. We grant people the right to object to vaccination on grounds of conscience, but if that right were exercised by many the nation's health would be in danger. Some of the defenses against Communism are almost amusing. You can't defeat Communism by an atom bomb. You might as well use firecrackers as protection against measles An ideology can be met and overcome only by another ideology.

What Are The Difficulties?

1. *The separation of church and state.*

The separation of church and state is frequently advocated, but this is an American theory and not a British practice. As a matter of fact, neither in North America nor in Western Europe is there any such thing as complete separation. If we pushed this doctrine to its logical conclusion, Sunday would not be a holy day, nor Christmas Day, nor Good Friday. There would be no chaplains in our armed forces and penal institutions. Our Houses of Parliament would not be opened with prayer. Our Queen would not be crowned in a religious ceremony.

Possibly the only place the doctrine of complete separation exists is in the hopes of the Union of American Hebrew Congregations. In a little booklet published by the Committee on Social Action of Reform Judaism, 1958, the following are listed as practices to which they are opposed: teaching of all religious doctrines, Bible reading and hymns, Sunday observance laws, released time, dismissed time, questions of religious affiliation at the time of census.

Some of the Jewish people in Canada do not go this far. A leading exponent of the Jewish point of view has said he would not object to Bible reading and the repetition of the Lord's Prayer. The Unitarian group has gone much farther. In a brief submitted to the Calgary School Board is this sentence: "The recitation of the Lord's Prayer cannot find approval from all people, for example, Jewish, Unitarian and Buddhist."

Separation of church and state rightly understood means that the church does not control the state, nor the state the church. British tradition rather assumes this, but it does not stop there. It goes on to declare the *co-operation* of church and state.

2. *The Rights of Minorities.*

Everyone recognizes that minorities have their rights. The Christian church is not concerned with attacking minorities or forbidding them their rights.

The Ontario guide books (which are now under revision) were prepared originally in England by a group representing all the non-Romanist Christians. When the regulations of Ontario were being drafted teachers were required to follow these books. The clergy going into the schools were not required to do so. This was done on the suggestion of the Inter-Church Committee, so that a Roman Catholic priest or a Jewish rabbi would be free to go into any school to give instruction to their own children in their own way. We are only sorry that the Jewish rabbis have not taken advantage of this opportunity; instead the attempt is being made to prevent others from doing so.

3. *The Words—Sectarian and Doctrinal.*

In many Canadian provinces there is a declaration that the schools should be conducted on a non-sectarian basis. This is clear. It means that there is to be no emphasis upon those Christian doctrines that are peculiar to any one of our denominations, but the differences are within the Christian framework. Now there is the attempt to say that Christianity is itself a sect as over against Buddhism or other ethnic faiths. This is a warping of the original intent of this word.

The word doctrinal is also being misused. To say that no doctrinal teachings are to be allowed (so far as I know no provincial regulations do say this) is to take an impossible position. If you affirm that God is Creator—that is doctrine. If you say that God is good—that is doctrine. If you say that God is both just and forgiving—that is a doctrinal statement. It is not doctrine that is to be avoided, but those doctrines which divide us. It seems almost impossible to get it through the heads (to quote a columnist) of some people that there is basic agreement among Christians. Otherwise our Protestant chaplaincy service would be impossible. Some complain that children are being indoctrinated. Of course they are—in those doctrines common to the Christian faith.

This doesn't mean there are no differences of viewpoint among denominations. But it does mean that there is such commonality of faith (and such honour, also) among most of the denominations that we shall spend our time teaching what we have in common, and leave the rest to church and home.

What Has To Be Done?

1. *We need to explain what we have.*

Ontario is the only province to have a pamphlet for common circulation that sets forth the provincial regulations. And not all school trustees know them.

2. *We need to raise our sights.*

School children will get a great deal of religious knowledge and outlook from religious observances, but they are also going to get this through the regular text books, particularly in the social sciences. Are these text books written from the point of view of theism or atheism? This is an area where Jews and Christians are both concerned that our school system should not have a secular basis or outlook or purpose. The scholarly work done by Dr. Clyde Woollard on the theistic background of the text books in British Columbia should be followed up in other provinces.

We need to challenge some of our best young people to enter the teaching profession as a Christian vocation. No matter what the curriculum, it is the kind of teacher using it that makes it effective. No matter what the regulations are, the character of the teacher will overflow all barriers and become effective in the lives of the pupils.

There are difficulties, but if we are in earnest and tolerant, these will be overcome. Perhaps we can find inspiration for our present tasks in the prophetic words of the late Roman Catholic Bishop Fallon of London, Ont.:

"The various Protestant bodies have sufficient in common to permit the drawing up of a comprehensive course of religious teaching which would suit the children of their denominations. If every child cannot get religious instruction in school, the majority can and ought. Minorities need not be proselytized or insulted. They need not be forced to be present. They may be sent to another room or a remote part of the same room. They need not enter until the religious exercises are over, or may be dismissed before they begin. For my part I would be willing to see the Roman Catholic children remain in the woodshed in order that the others might not be deprived. Anything in the world rather than a system of schools from which training in religion has been eliminated or the law of God and precepts of Christ are not a constant guide and sacred illumination." ●

The *Question Box*

Q. Can a United Church be sold to a club to be used as a hall in which to play bingo and cards, etc.?

A. It could be. But the Trustee Board of the local church must approve, and the presbytery consent before such property is sold. It is the responsibility of the vendor to decide whether it will or will not be sold to someone who might use it for such purposes.

Q. Is it possible that there are some who think it is correct to say Mrs. Rev. Doe, or Mrs. Dr. Smith?

A. Possible, but still incorrect.

Q. Have just read your reply to my question as to whether or not the congregation should rise as soon as the choir comes in to take their places.

But you did not answer my question and wandered all over the place about when the service should begin and what the late Principal Davidson taught which has no bearing whatever to my question.

I know of several churches where the congregation remains seated for the choir entrance but rises when the minister enters, which I think is the correct procedure — do you agree with that or not?

A. No.

Q. We are planning to get married and wonder if we have our banns published do we need to get a licence too.

A. Provincial laws vary. Your minister will know, but in most cases a licence will not be necessary.

Q. Is the minister as an ex-officio member of all the church committees such as stewards, etc., allowed to move or second resolutions and vote when he is not in the chair? i.e., does his ex-officio membership in any way limit him in comparison with elected members?

A. An ex-officio member has all the rights of an elected member.

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• Strand of Tradition • Ecclesiastical Blackbirds

Ad Lib

By J. A. DAVIDSON

IN a copy of the *Journal of the First General Conference of the Methodist Church of Canada, 1874,* I found this ruling: "The Covenant Service shall be continued, as it is now printed in the Discipline of the Wesleyan Methodist Church."

When did Canadian Methodists begin to drop the annual Covenant Service? Why? What was its status in 1925? Why is there no Covenant Service in our *Book of Common Order?*

The first Covenant Service at which John Wesley officiated was held on Monday, August 11, 1755. The form which Wesley used had been devised during the previous century by the Presbyterian divine, Richard Alleine, and apparently it was used quite widely in English Presbyterianism. From 1782, Wesley held a Covenant Service on the first Sunday of the year, and I am told that the annual Covenant Service is still a great congregational occasion in many of the Methodist Churches in Britain.

John Bishop, an English Methodist scholar, in his valuable little book of a few years ago, *Methodist Worship,* writes: "It may be claimed that Methodism has contributed nothing more notable to the worship of the Church than the Covenant Service." Perhaps we in The United Church of Canada should consider the recovery of this element of one of our strands of tradition.

The order for a Covenant Service in *The Shorter Book of Offices* (1936 edition) of the English Methodists is a simple but liturgically sound form. The Covenant is entered into and renewed by a covenant prayer said in unison by the minister and people, and the service culminates in the sealing of the covenant in the Sacrament of the Lord's Supper. John Bishop describes the purpose and direction of the service in these words:

"The service is intended to mark a new turning back from sin, a fresh acceptance of God's purposes for His people and a renewal of the bond between their souls and God. The strength of the service stands in equal stress on the emotions and ethics. The heart is warmed anew toward God, as is right, but the will is also stirred up to right living, without which none can see God."

It is a form of service which, with a few minor adjustments, could be used in any of our churches without it seeming in any way strange or exotic. And the fact that Wesley himself got it from Presbyterianism is not without some significance in our church.

I wonder, though, if the first Sunday in the New Year is the best occasion for a Covenant Service in our church. At that time of the year it might seem rather anti-climactic, coming immediately after Christmas which we have made a high season of corporate worship. Perhaps an autumn Sunday would be more suitable: a Covenant Service would be a salutary beginning for a new year of congregational activity. (Perhaps such a service would enable us to dispose decently of Rally Day, which, I suspect, has just about outlived its usefulness.)

Outward Appearances

By CLIFFORD ELLIOTT

THERE is a group of people always anxious to keep the clergy "dignified". Ministers are expected to accomplish this by keeping their manners polished, their speech "pasteurized", and their clothes black.

So far I have received little advertising on manners or speech, but a number of clothing firms seem to regard it as their special responsibility to keep me in dignified black apparel. Now and again I get a letter advertising black shoes, black ties, black shirts, black socks, black hats, black armbands—yes, even black underwear (so it won't show through the black shirts!).

Now a shoe firm sends me a circular advertising "cleric cools". This is what it says: "A summer shoe for those who must wear black. A welcome relief from warm winter shoes, providing cool comfort while still retaining the dignity which your appearance must always express."

This letter reached me on a day (a fairly typical one) when I happened to be wearing a grey checked suit, a blue tie and tan shoes. According to my haberdasher friends, I am hopelessly undignified.

But personally, I resent this attempt to pour me into a clerical mould. I accept certain aspects of my vocation gladly, but I refuse to be an ecclesiastical blackbird when it comes to dress, and I reserve my right to decide what is dignified.

Mind you, I am not particularly recommending polo shirts and running shoes for pulpit wear, nor suggesting that well-chosen slang would improve our sermons or enhance our conversation. But the least of my worries is that I shall suddenly be called before St. Peter without my black shirt or my "cleric cools".

What I am objecting to is far more basic than clerical attire. All of us spend too much time trying to create an impression by outward or superficial means. By means of shined shoes, dyed hair, gleaming smiles, peppermint breath and manicured nails we think we can land that job, swing that deal, or impress that person.

Possibly we can. But after all, there is only one person it is really important to impress—God. And fortunately—or unfortunately—while "man looketh on the outward appearance, God looketh on the heart."

Rev. J. A. Davidson

Rev. C. A. S. Elliott

Rev. R. W. Armstrong

Mrs. J. Shilton

• Adversity Re-action

The Visiting Pastor

By R. W. ARMSTRONG

THERE are various ways of reacting to adversity. Some people succumb to it and allow themselves to be completely conquered. This is followed by discouragement and despair.

Once, when visiting in a tenement district, I came across a man occupying a small apartment in which there was a couch, a table and a chair. In conversation with him, I learned that a few weeks previously he had thought himself to be worth a half-million dollars. It turned out that his wealth was all on paper and it vanished overnight, as it were. His financial condition was, however, less pitiful than his frame of mind.

Ambition and hope were both dead, and life had no further interest for him. Adversity had the better of him.

Other people are stirred to a militant mood and provoked to belligerent action when they are confronted with adversity. Their indignation is aroused, and they set out to avenge themselves of their adversaries.

Such people meet hate with hate, strife with strife, and violence with violence. They do not seem to realize that such a reaction intensifies adversity, and that "they who take the sword shall perish by the sword."

The Christian reaction to adversity is different from any of these. It leads neither to defeatism nor belligerency. It is a manifold reaction with various phases of expression. Patience is one manifestation of the Christian attitude toward affliction. This does not mean a docile submission to remediable abuses. It calls for an intelligent adjustment to the inevitable, which in turn beneficially affects one's character.

Ingenuity is another manifestation of this reaction. Disappointments, discouragements and setbacks may come, but there is no defeat to the man able to draw upon the resources of his being and apply them to unexpected situations. Washington Irving once said, "Little minds are tamed and subdued by misfortunes, but great minds rise above them."

Loyalty to principle in the face of dark situations is one of the cardinal qualities of the Christian life. When Jesus met opposition, He did not swerve from His course in the slightest degree. "He stedfastly set his face to go to Jerusalem," knowing all the time that at Jerusalem there was a hill called Golgotha which He must climb with a cross on His back.

The courageous follower of Our Lord will stand by his principles even though the course leads to the mount of anguish. By doing so he will find that he can triumph even in his troubles.

• Art Exhibition

Prudence in Parsonage

By JEAN SHILTON

IT is now two days since I visited the exhibition of Grace Coombs' paintings in Chalmers United Church, Guelph, and I am still sustained by a vision of colour and form and rhythm great enough to eclipse the big and little frustrations of domesticity. There may be mud on the kitchen floor, but there is also Albertus Magnus in a sunny corner of Cologne, Germany, and there are trilliums in the north woods, and the cold, blue North Sea pounding the rocks at St. Andrews, Scotland.

The members of the WA which arranged this exhibition were plainly delighted with their project. The helpers who spent several hours with the paintings had fallen under the spell of beauty.

"This is the nicest thing our WA has ever done," one woman told me

It must surely have been among the most successful, too. In two days, 600 people came to admire the 90 pictures and to have a cup of tea. In a quick recall, the WA members with whom I talked couldn't remember any other of their events so well attended.

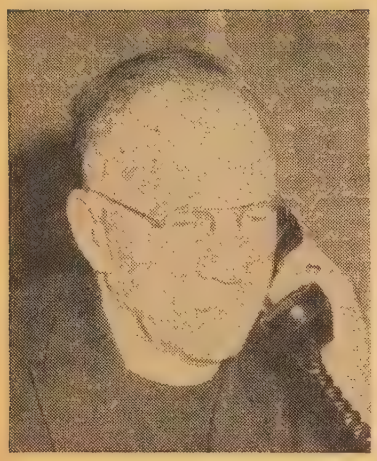
The mechanics of arranging such an exhibition interested me. The idea was born when the WA was thanking Miss Coombs (who is Mrs. James Lawson and a member of Chalmers Church) for the gift of a painting recently hung in their ladies' parlour. The women at Chalmers have no special interest in art, but they liked their new picture, they became interested in Grace Coombs, and the prospect of an art exhibition captured the imagination.

Standards on which to hang the pictures were borrowed from the Guelph Fine Arts Association. Most of the canvasses had to be framed and this Dr. Lawson did for his wife. He also arranged the collection, first on the floor at home and later in the church on the day before the exhibition opened. Much of the beauty of the exhibition derived from the care with which the pictures had been grouped and hung.

Dr. and Mrs. Lawson were present at the church on both days of the exhibition. They moved among the visitors talking about the pictures, the occasions which had inspired the paintings, and emotions stirred by the contemplation of certain canvasses. They greeted old friends with genuine pleasure, and when Dr. Lawson grinned and said, recalling Victoria College days, "I hope I didn't put you out of the library," you wondered how such a friendly fellow could have been fearsome enough to put anybody out of any place!

There aren't many congregations fortunate enough to have a Grace Coombs in their midst. Still, I think the WA of Chalmers United Church in Guelph deserves congratulations for daring to undertake something different, something so excellent in itself.

It was certainly the nicest WA tea I ever attended. ●



Dr. McLeod Speaking

I HAD a "Sunday off" recently. My wife and I were ushered into a "half-pew." We got over to the inner end to "leave room." In a few minutes a little boy — I suppose of eight years — came and took his place at the aisle-end; a handsome little Canadian, dressed for Sunday, of course, and solemn as an elder.

I leaned over and asked his name. "Gregory," he said, and seemed to suggest by not elaborating, that it was hardly a time for conversation. Then there was the solemn hush, the great singing, the preaching and prayers, with the vistas opened out upon Eternity.

Gregory's father had been ushering, but he joined us in the pew. After the service he and I talked, and I spoke of the boy and the church. "Gregory always says he wants to be 'in the big church'," said his father, "and I am glad, because when I look back it is 'the big church' and the family together in the pew that I remember."

We had no argument on that point because it was my experience, too; but neither Gregory's father nor I was disposed to discuss that morning what was the experience of others, or what it should be. Albeit I used to think that God was just beyond the velvet curtains back of the pulpit; and, of course, He was *at least* as near as that!

The minister who preached on my "Sunday off" is a scholar. He is such a fine scholar and he preached so simply both Gregory and the Moderator could understand him. We won't forget the sermon till we worship together—with "the great multitude who no man can number."

Alfalfa with Religion

(*Continued from page* 12)

romp in the back yard pen waiting their turn on the dinner table. "Their meat is really tasty and tender," it's agreed by all the family. Ken plans to be a teacher—on an Indian reserve.

The Farmer's Arbitrator

When the new highway serving the Drayton Valley oil field was built through the Telfordville area several years ago, damage to many farms was severe. Some farmers, unable to secure satisfaction in their compensation requests, turned to Gerry, who started off by typing letters for them to the proper governmental authorities and ended by becoming official arbitrator for two of them.

Laymen are among Gerry's greatest enthusiasms. He has a glowing appreciation of them and the work they do within church and community. In the sparkling new office around the corner from the church in Thorsby, Gerry Hutchinson not only shares space with Walter Perley, the fertilizer agent, but they work together. "He answers my calls when I'm out," says the minister, "and I answer when he's away. He shares my preaching on Sundays, too."

"This makes sense," Gerry says, "because there's no real division between the midweek and the Sunday work. It's an effective kind of partnership. It's far easier for Walter Perley to tell a farmer how to improve his farm, than to tell him how to improve his family. Broken families beget broken families unless something happens to break the chain of sequence. And here's the clue to improved family life; Jesus is the new vine, the new culture, the new blood line, the new variety brought in to cross with our stock."

Four Came to Church

Gerry's appreciation for laymen may have begun from his experience with the Warburg congregation. During his first year, Sunday worship services were attended on the average by four persons. Sometimes only his "old reliable" Win Scott was there, or Win, his wife and son—and Gerry. The second year the average crept up to around seven, and today attendance averages 30.

In the early days when everyone was logging off the lofty pines, Win Scott left a sizable grove of timber standing on his farm, dedicating it to the building of the church he knew would come some day. During the past two years, using this lumber and volunteer labour, the Warburg church was built. And Win Scott has enough standing timber left to erect a new church at Telfordville when the time comes.

Everybody in Alberta conference knows Gerry's views on the town and country aspect of the church's ministry. "One of the biggest cripplers in extension of the church's whole mission, is the belief that towns of 3,000 to 5,000 population can hang on to a minister to the virtual exclusion of whole communities surrounding them."

Gerry has learned in working a multiple-charge pastorate with a team of laymen that "while you can change the preacher, you can't change the subject." Taking alternate Sunday services, they had to find some common ground for preaching and eventually adopted the Adult Quarterly as the preaching curriculum. "This provides laymen with necessary resource material and also gives each family the opportunity for doing its homework," the minister says.

In the face of the continuing shortage of ordained ministers, Gerry Hutchinson loses no opportunity to stir up the latent strength of laymen in the church. He's hammered that theme through presbytery, conference and General Council, and at men's conferences, church-sponsored farm conferences, SCM gatherings, rural life committees and over the CBC.

Mr. Hutchinson's latest project is Rundle's Mission at Mission Beach, Pigeon Lake, which General Council dedicated during its last sessions. There he conducts summer Sunday services on the spot where Robert Rundle—with the aid of Benjamin Sinclair, a layman—first established an agricultural mission to the Indians in 1847. All the early Methodist missionaries served there: Woolsey, McDougall, Campbell and Steinhauer.

Secretary with Many Talents

To a unique degree the United Church has become an integral part of the Telfordville-Thorsby-Breton community. Because no *music* teacher was available in the area, families had to drive the 50-60 miles to Edmonton on Saturdays if their children were to have lessons. No public stenographer was available in the district. Both problems were solved last fall when Gerry Hutchinson arranged for Miss Eileen Vance, a graduate of Alberta College, to do the church's secretarial work, teach music to the community, play the organ in two congregations, and provide leadership in the church.

Sunday school on week days provides another example. It alternates between Warburg, Breton and Thorsby on different days. When the centralized day school is let out, the children dash over

(*Continued on page* 24)

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The annual Book Displays at the forthcoming Conferences of the Church have been arranged. The Literature Depot Committees will be in charge in British Columbia, Manitoba and Newfoundland. Rev. Elmer Leaker will be present in Alberta and Saskatchewan. The British and Foreign Bible Society will conduct the display at the Maritime Conference. The Central Conferences will be staffed from Toronto.

Ministers and Lay Delegates are invited to visit these Displays where all current programme materials are exhibited, and where religious books and Church Supplies may be obtained.

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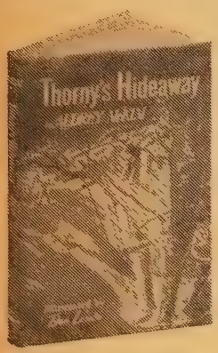

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

WHEN a report of a church board receives headlined stories and editorial comment in the Canadian press—that is news. And it happens every year to the report of the Board of Evangelism and Social Service prepared by the secretary, the Rev. Dr. J. R. Mutchmor. *Command the Morning* (50c.) is the apt title of the new 283-page book just off the press. It contains not only the addresses and reports received by the Board at the recent annual meeting, but pertinent material on all the work of the church in the area of evangelism and social service. It is well worth reading.

Dr. Mutchmor

British Columbia journalist *Bruce Hutchison* has brought new honours to Canada. He is the first winner of the new award given by the Royal Society of Arts for distinguished journalism in the Commonwealth. The author of *The Unknown Country* was chosen as the one who best fulfilled the requirements of the award which is intended for a working journalist who "has during the last three years made the most distinguished contribution to the highest standards of his profession by the quality, accuracy and objectivity of his work and by his example, and has promoted among his own people a closer understanding and appreciation of the problems and achievements of his country and the Commonwealth as a whole." Mr. Hutchison is the editor of *The Victoria Daily Times.*

St. John's Gospel from the New English Bible will be issued on a long-playing record in June. Other Gospels will be recorded during the summer. The Cambridge and Oxford presses have granted recording rights to an English company.

Making the Ministry Effective

Edited by Hans Hofmann. (S. J. Reginald Saunders, $4.)

Reviewed by R. C. Chalmers.

The editor, who writes the introduction and chapter one on "Outlook," is director of the Harvard University Project on Religion and Mental Health. It is with a special concern for this phase of the minister's work that the chapters of this book have been written.

Paul Tillich, Reinhold Niebuhr, Seward Hiltner and other contributors to this book prod our minds awake in many of their statements. Perhaps the closing chapter by Reuel Howe will cause professors in theological seminaries to reappraise their course of training for students who will become church pastors. Dr. Howe believes that in addition to the regular course prior to ordination there should be courses in pastor psychology, for example, for all ministers who have been ordained for a few years and are now able to see their training in a new light.

This book is a good "follow-up" of those edited by Richard Niebuhr and his committee who made an evalution of theological courses in the seminaries in the United States and Canada in the fifties.

World Cultures and World Religions: The Coming Dialogue

By Hendrik Kraemer. (Welch, $7.50.)

Reviewed by George Johnston.

"Since the end of the Second World War the world has shifted," writes Dr. Kraemer, "from Europe-centredness not to America-centredness but to Asia- and Africa-centredness."

One has only to watch the United Nations at work to realize how much truth there is in that thesis. Both the U.S.A. and the Soviet Union are angling for the support of the newly independent nations of Asia and Africa. World peace may depend on the outcome. But what of world prosperity and human understanding? Kraemer's book is basically an historical statement of the confrontation of the West and the East that has now brought us to a cultural and religious crisis. There must inevitably be a coming dialogue, and the terms of it will be religious and cultural as much as economic and political.

There are useful chapters on the way that the Muslim world, Hindu India, the Buddhist world, and the great peoples of China and Japan have "responded" culturally and religiously to the dynamic impact of Western civilization and to Christianity, the normative religion of the West. The current ferment is due to Western initiative, not Eastern. We gave the East "know-how", not only in the processes of our astonishing technology and natural science but also in the ways of democratic government, and we have stirred up the ancient East to fresh power. Kraemer shows, for example, how western scholars have "restored" Buddhism to a place of honour in modern India.

It is vitally important for Christians of the East as well as the West to understand the way by which we have come to the present situation, and the terms on which Christianity must try to enter into fruitful conversation with the new "gnosticism" of resurgent eastern faiths and with revolutionary humanist movements everywhere.

For the West has been invaded too by the East: by Muslims and Buddhists, and by people who want to unite all the religions into a single faith. Missionary policy must be affected by competent understanding of the actual cultural and religious situation in Africa, Asia, and

the Far East. The future of the Christian faith itself may be at stake. Shall we abandon all the claims for Jesus Christ as the final Revealer and the Saviour of the world? Is it possible to produce a new synthesis that will reconcile all the nations, and provide the religious basis for a new Humanity that might happily venture out into space to conquer fresh worlds? Is humanism enough?

The Recovery of the Teaching Ministry

By J. Stanley Glen. (Westminster, $2.75.)

Reviewed by Norman McNairn.

Every minister is a teacher and a teacher of teachers. This is an inescapable part of his function as pastor of a congregation. But for one reason or other the teaching ministry is often poorly done.

In many cases the minister has not been trained to teach. As Dr. Glen says, "In no other comparable vocation would such limited training in one of its principal tasks be permitted."

It is difficult, too, for many ministers to act with confidence in interpreting the Scriptures. Most of the tools of his trade, the commentaries, tend to be long on the analysis of words and short on exposition of the Word, "as though knowledge of vocabulary had robbed the commentator of a knowledge of concepts."

These are reasons why a minister ought to give more time rather than less to his teaching task. A further reason is the widespread vagueness among lay people regarding the message of the Bible and the faith of the church. Says Dr. Glen, "Religion of any kind or amount is so often regarded as essentially good" that the distinctive character of the gospel is not seen, and people fail to discriminate between Christian and secular values. "There is nothing in the Bible" he quotes Roy Eckardt as saying, "to support the view that religion is necessarily a good thing."

This is a book to provoke thought, to spur us on toward a better performance of the task that must be done.

Greg's Choice

A new collection of articles by Gregory Clark. (Ryerson, $3.50.)

Reviewed by A. J. Wilson.

This is the second selection of Gregory Clark's articles to appear in permanent book form. The first is now in its sixth printing.

Greg Clark has been called Canada's best known and best loved newspaper columnist. The universal appeal of his writing comes from delightful humour, homespun philosophy, the author's ability to see something amusing or interesting even in common every day experiences; and above all, from his understanding of human nature. Those who read Greg's first book will read this one. Others should.

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Canadian Congregational Year Book, before 1887

The United Church Observer—1943-44

The United Church Record, 1935 (November particularly)

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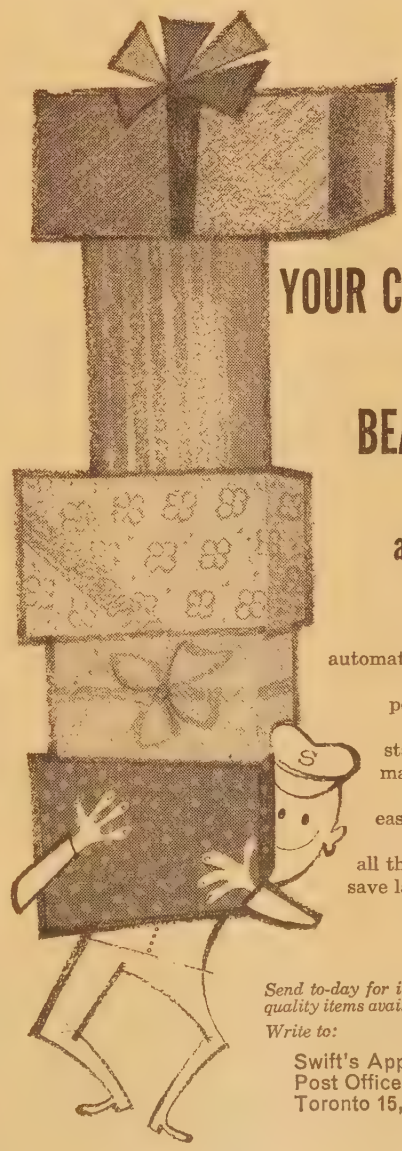

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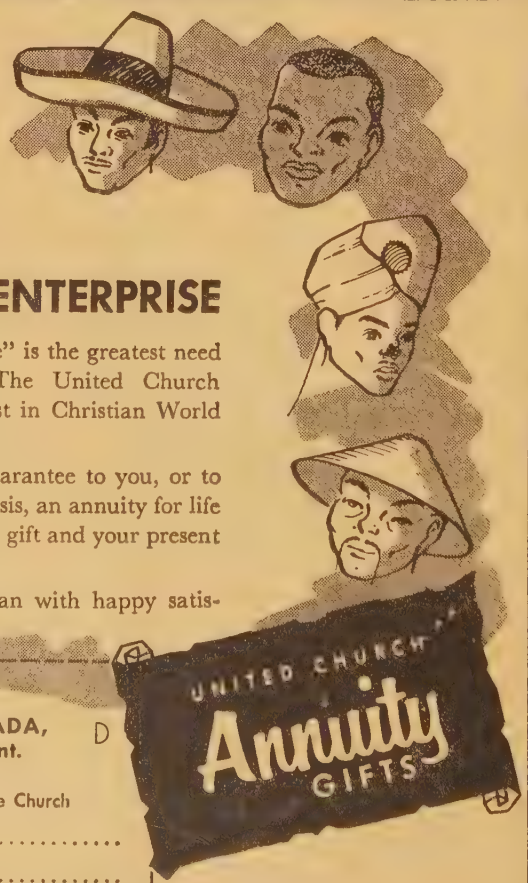

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Alfalfa with Religion

(*Continued from page* 20)

to the church where a light snack is ready. Then Mr. Hutchinson presides at a junior congregation worship service before the children break up into classes. Attendance has tripled over the former Sunday system.

Year Book figures show that the charge in 1959 had an increase of 39% in membership, 43 by profession of faith and 25 by certificate, while the three "Sunday Schools" have a total enrolment of 130.

Telfordville will probably remain a home mission charge for some time, which naturally colours Gerry's hearty admiration for the Missionary and Maintenance Fund and his promotion of it. This means he receives the minimum salary of $3,600 a year, plus furnished house and car allowance. He says it is adequate.

To visit the Telfordville church with its alfalfa demonstration plot, its new church office, the new Warburg church; to see the children eagerly going to Sunday school on week days, to feel the growing strength of laymen in the face of continuing ministerial shortage, is to sense a great dynamic in the church. And Gerry Hutchinson's unique and fruitful ministry is obviously appreciated by his people. It is appreciated by his brethren, too. Last year they elected him president of Alberta Conference. ●

Martyrs of Erromanga

(*Continued from page* 14)

and his translations without a mistake."

He loved children. He wrote children at home of the children on Erromanga. "We build our hopes on young people. Wherever missionaries go they like to see children."

It was natural that young people flocked around him. He taught many of them to read. And as they read they discovered Jesus of Nazareth. Some of them — often the best — became loyal Christians. It was too much for the older men. They began hating James Gordon.

One Thursday morning in March, eight years after he landed, he was sitting at his rickety wooden table revising his brother's translation of the Book of Acts. At noon, two men walked up, asked for empty bottles they might use for water. Gordon left his translating where it was, rose, gave the men what they wanted, walked out on the veranda, sat in an armchair he built himself and chatted. One man stood facing him. The other was beside his chair.

One spoke to him. The other drove a

(*Continued on page* 29)

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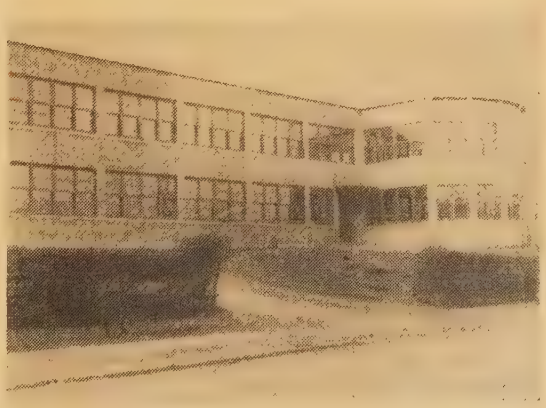

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About People and Places

Eleven Get Doctorates

United College, Winnipeg, at its May 5 convocation, conferred the honorary degree of Doctor of Divinity on the **Rev. Hartley F. Harland,** minister of Strathclair (Man.) United Church, the **Rev. Donald Bruce Macdonald,** minister of Knox United Church, Winnipeg, and the **Rev. Frank Fidler,** associate secretary of the Board of Christian Education, who gave the Convocation address.

United Theological College, Montreal, honoured two professors at the convocation on May 4, by granting the DD's to the **Rev. Kingsley Joblin,** professor of religious knowledge, Victoria University, Toronto, and the **Rev. Charles F. Johnston, ThD,** professor of church history, St. Stephen's College, Edmonton, former associate minister of Dominion Douglas United Church, Montreal. Dr. Johnston delivered the address.

Pine Hill Divinity Hall, Halifax, at its May 3 convocation, gave the DD's to the new minister of Chalmers Church, Ottawa, the **Rev. A. Frank MacLean,** formerly of Trinity Church, Charlottetown, and the **Rev. John W. Barbour,** Canning, N.S.

The **Rev. Claude de Mestral,** minister of the Noranda, Que., United Church, was the only recipient of a DD at the second convocation of **Huntington University,** Sudbury, Ont.

At the convocation of **Victoria University** and the closing exercises of **Emmanuel College,** Toronto, on May 3, DD's were conferred upon the **Rev. C. L. Lewis,** Trinity United Church, Windsor, the **Rev. Arthur Cragg,** Knox United Church, Edmonton, and the principal of Huntington University, the **Rev. J. W. E. Newbery.**

M and M Up 20%

The increase in contributions to the Missionary and Maintenance Fund at April 21 was 20.1%, with $1,533,354 compared to $1,276,780 at the same date last year. Totals according to conferences appear below, with 1960 amounts in brackets:

Newfoundland, $16,629 ($10,954); Maritimes, $120,416 ($100,589); Montreal and Ottawa, $146,869 ($115,717); Bay of Quinte, $121,104 ($98,487); Toronto, $315,962 ($269,940); Hamilton, $225,486 ($195,108); London, $179,168 ($154,105); Manitoba, $94,459 ($78,693); Saskatchewan, $91,399 ($71,857); Alberta, $117,328 ($80,772); British Columbia, $98,679 ($85,819); Donations, $5,855 ($14,731); One Dollar Club ($8).

27 New Missionaries

Twenty young people from the Board of Overseas Missions, and seven young women from the Woman's Missionary Society, were designated on World Mission Night in First United Church, Hamilton, last month.

They will be the last group to be sent out under the present auspices. On Jan. 1, 1962, the Board of World Mission will be inaugurated incorporating work now carried on by the Woman's Missionary Society and the Board of Overseas Missions.

The 20 young people were appointed by the Board of Overseas Missions during its annual meeting. They will work in Hong Kong, India, Korea, Northern Rhodesia, Trinidad, Angola, and for the first time, in the Philippines.

The WMS will appoint its seven new missionaries at the last annual meeting of the Dominion Board, May 23 - 30.

Reporting upon the budget of $1,650,926 for 1961, secretary, the Rev. Floyd Honey, said the policy was to allocate monies to churches in need of specific assistance. In industrial centres in Africa, he said, churches need financial and technical aid in adjusting to city conditions. In Muslim areas, churches have asked for help in their outreach to people.

The board will continue to send out missionaries on a full five-year term basis, but plans to expand its recruiting of skilled personnel for short-term work on a voluntary, semi-voluntary or full supported basis. For instance, Dr. E. Morley Honey, a dentist, has volunteered for a year's service in India working with Dr. R. B. McClure. A young man will also be selected to go overseas under the Canadian Overseas Volunteers Plan, for which the board will contribute $2,000.

The new missionaries appointed: Mr. and Mrs. David Enns, the Rev. Douglas G. Frazer, Miss Elaine Agnes Harland, the Rev. and Mrs. Thomas G. Gilchrist, the Rev. and Mrs. W. J. Hogman, Dr. E. Morley Honey, the Rev. and Mrs. James Alexander Kirkwood, Mr. and Mrs. Ralph F. Milton, Mr. and Mrs. Harold Leonard O'Dell, Mr. and Mrs.

(*Over*)

New missionaries get briefing from Overseas Mission Board secretaries. *(see story above)*

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The WMS will appoint: Miss Pauline Topp, Miss Moyna Jeanette Gordon, Miss Jean M. Galbraith, Miss Mary Alice Scott, Miss Margaret Keighley, Miss Florence Clarke and Miss Geraldine Reid.

Deaths in the Church

The **Rev. Eric Errey,** minister of Hampstead - Queen Mary Road United Church, Montreal, died April 12 following a long illness. Ordained in 1935, he served Saskatchewan and Manitoba charges before going to Montreal in 1947. . . . The **Rev. Allen C. LeGrow,** Weston, Ont., died April 9. He was ordained in 1927 and worked mainly in the central conferences. He was chaplain to New Canadians for five years, at Friendship House in London, and was minister of two Toronto churches, Mount Dennis and Pearen Memorial.

Amelia R., wife of the Rev. Harvey M. Servage, Kingston, Ont., died March 21. . . . **Lillian,** wife of the late Rev. W. F. Gaetz, Wolfville, N.S., died in hospital at Amherst on March 27. . . **Annie M.,** wife of the late Rev. Dr. George F. Metzler, died in Ottawa, March 30.

A Million Missing People

"The lost million" were vividly held up before the Board of Home Missions at its annual meeting last month by the secretary, the Rev. Dr. M. C. Macdonald. These are people who are included in the Census as members of the United Church but who are not in any way listed under pastoral oversight of congregations. "The lost million" and the many unchurched people in Canada are the concern of the Board of Home Missions, as through 17 phases of activity it seeks to minister to every frontier of Canada.

Personnel changes again highlighted the board's activities. After 15 years as assistant and then associate secretary, Dr. John R. Leng resigned to accept a call to St. Andrew's United Church, Oshawa, Ont. His painstaking devotion to his work was officially recognized but many private reflections on his contribution to the board's responsibilities added depth to the conviction that his services will be sorely missed.

Dr. MacKenzie

Mr. Lester

Two superintendencies changed: **Dr. Andrew MacKenzie,** former principal of Albert College, Belleville, takes over in the Toronto and York area from the **Rev. Dr. J. I. MacKay,** who retires after 40 years in Home Mission work. Dr. MacKenzie is a Maritimer who served charges in the area for 12 years before

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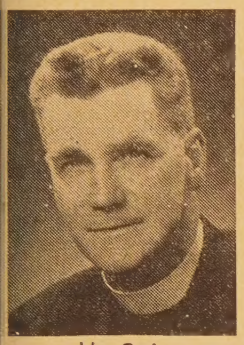
moving to Sherbourne St. United Church, Toronto, from which pastorate he went to Albert College nine years ago.

The **Rev. Harold Lester** of Queen St. United Church, Lindsay, assumes the superintendency of the Bay of Quinte Conference formerly held by the **Rev. Dr. Gordon Porter,** who returns to the pastorate after five years in Home Mission work. Mr. Lester is a graduate of McGill and Edinburgh, served in western pastorates, in the Montreal and Ottawa conference and has held three charges in the Bay of Quinte conference, of which he is chairman of the Home Missions Committee, as well as chairman of Lindsay Presbytery.

Both these appointments take effect July 1.

On CBC Radio

The **Rev. R. B. Craig,** First United Church, St. Thomas, Ont., will broadcast over the CBC Church of the Air on Sunday, May 28, 4.30 - 5 p.m. EDT.



Mr. Craig

To commemorate the centenary of the martyrdom of Prince Edward Island's Rev. George Gordon and Mrs. Gordon at Erromanga, in the South Seas, a special service will be broadcast on the CBC Religious Period, May 21, 2.30-3 p.m. EDT. Arrangements are being made by the Rev. E. D. Murray, Maritime Conference president, and the Very Rev. Dr. C. M. Nicholson, Pine Hill Divinity Hall, Halifax.

The PEI Presbytery of the Presbyterian Church in Canada has been invited to share in this service.

Martyrs of Erromanga

(*Continued from page* 24)

tomahawk deep into his face. He rose, the blade protruding from his skull, got as far as his desk, and fell. The blood pouring from his cheek, soaked the last page he had revised.

That night they buried him by the seashore. He had picked the spot himself. As his friends shovelled earth on the rough boards of his coffin, one, weak from weeping, sobbed, "We will conquer Erromanga for Jesus, or die as our missionaries." It was 1872.

About 25 years later, a Nova Scotian, H. A. Robertson, who followed the Gordons, could agree with the great John G. Paton, another missionary to the New Hebrides, that, "their vow has been redeemed. Erromanga is now Christian."

Last Sunday morning the people of Erromanga worshipped as usual. In their pulpits are Presbyterian ministers from Australia who are their missionaries. In their pews are children who may never hear of George and James Gordon and good parents whose great-grandfathers may have killed them.

Many United Church people have never heard of the Gordons. The only memorials to them are a plaque in Alberton (PEI) Church and the "Gordon Room" in the student residence at Pine Hill Divinity Hall, Halifax. The Gordons' home congregation entered church union in 1925. Near where their home stood on Prince Edward Island, a cairn was built by the Presbyterian Church in 1956. It bears the names of George, Ellen and James Gordon.

On land not far from the cairn, spring plowing began last week and the smell of damp earth drifted in the May wind.

Two miles distant, in the town of Alberton (pop. 820), churchmen of the Maritimes prepared for a service of remembrance and thanksgiving. It will be held May 21, a hundred years after George and Ellen Gordon died on Erromanga. ●

Dates to Remember

Annual meeting of the Dominion Board Woman's Missionary Society, Trinity United Church, Toronto, May 23 - 30. Speaker, Miss Wilna Thomas, just returned from visiting United Church mission fields. Guests, Mrs. Peter Wong, Hong Kong, and Mrs. Sin Ai Gyoon Hyan, Korea.

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2A. PULPIT VACANCIES

AYER'S CLIFF, Que., Beulah United Church, will be vacant June 30th, 1961; 2-point charge. Ayer's Cliff is situated on the shore of beautiful Lake Massawippi. Interested ministers please contact R. T. Cook, Box 156, Ayer's Cliff, Que.

BEACHVILLE, Ontario — 3-point charge vacant July 1st — modernly furnished manse, salary above minimum. Interested ministers contact Mrs. Russell Currie, Secretary Pastoral Relations Committee, R. R. 2, Ingersoll, Ontario.

BERMUDA — Port Royal, three-point charge, vacant 1st July, 1961. Furnished parsonage. Ministers interested please write by Airmail to J. L. D. Gibson, Secretary Official Board, Warwick West, Bermuda.

2A. PULPIT VACANCIES—Continued

BRANTFORD, Ontario — Balfour Street United Church pulpit vacant July 1st, 1961. Well furnished parsonage; stipend above 1962 minimum. Interested ministers contact J. A. MacDonald, Secretary Pastoral Relations Committee, 22 Elliott Avenue, Brantford.

CALVARY Charge, Lambton Presbytery (Ont.) will be vacant June 30th, 1961. For further information interested ministers please contact Pastoral Relations Committee, Roy E. Bradshaw, Secretary, Wilkesport, Ontario.

CAMBRAY, Ontario, vacant July 1st, 1961, 8 miles from Lindsay High School, bus service, modern parsonage, oil heated, salary above minimum. Three services each Sunday. Please write Joseph Nesbitt, Sec. Pastoral Relations Committee, R. R. 1, Lindsay, Ontario.

CASTLETON, Ontario, Cobourg Presbytery, will be vacant June 30th, 1961. Salary and travel above minimum, compact three-point charge, all on paved road, maximum Sunday travel, twenty-five miles. Furnished manse; good Public and High School facilities. Interested ministers please contact David Dingwall, Secretary Pastoral Relations Committee, Castleton, Ont.

CHERRY VALLEY (Ont.) 2-point charge, above minimum salary, furnished manse, close to Public School, bus service to High School. Contact M. B. Fennell, Recording Steward, Cherry Valley, Ont.

CHURCHILL, Ontario—one hour from Toronto—2 miles from Lake Simcoe. Good modern manse. Vacancy July 1st. 3 points five mile radius, paved roads. Contact Mrs. Robt. Kell, Churchill, Ont.

CLIMAX, Sask., 4-point charge vacant July 1st. Modern manse. High School, Hospital. Salary and travel $4,860.00. Contact C. N. Gryde, Phone 18.

CONSORT, Alberta, pastoral charge vacant July 1st; good manse with all facilities including natural gas. Good school and hospital. We need a new church, have funds and excellent property. Here is a real challenge. Write D. N. Mitchell, Secretary Pastoral Relations Committee, Consort, Alta.

CORNWALL, Ont.—St. Paul's vacant at July 1st after 8-year pastorate. Large active congregation. Have Deaconess assistant to pastor. Adequate salary and car allowance. Fine oil-heated parsonage. Apply J. I. Coulthart, Recording Steward, 416 Marlborough St. N., Cornwall, Ont.

DORVAL, Que., Strathmore United Church, Lakeshore suburb of Montreal, requires assistance in general pastoral work, sowing the gospel and reaping the harvest. Write Secretary Pastoral Relations Committee, 58 Brookhaven Ave., Dorval, Que.

EMPRESS, Alberta—four-point charge vacant July 1st. Minimum salary plus car allowance. Interested ministers contact Recording Steward, Miss E. Demorest, Bindloss, Alta.

GLENBORO (Man.) United Church, two-point pastoral charge vacant July 1st. Fully modern, oil-heated furnished manse. New Elementary School and hospital facilities; minimum salary with generous car allowance. Interested ministers write to Mrs. S. Sinclair, Glenboro, Man.

GRAFTON (Ont.) Cobourg Presbytery two-point charge, vacant July 1st, 1961. Located on Highway No. 2. Good educational facilities. For further information address inquiries to Mrs. H. Hare, Grafton.

HANNON, Ontario, 2-point charge, modern manse, on main highway outskirts of Hamilton. Contact Ross Quinn, Secretary of Pastoral Relations Committee, Box 146, R. R. 3, Hannon.

HEMMINGFORD, Que., 2-point Charge five miles apart on paved roads, vacant July 1st. Salary and car allowance above minimum. Furnished Manse with oil heat, near High School, forty miles from Montreal on bus route. Interested ministers please write to Lynwood Cookman, Recording Steward, Hemmingford, Que.

HIGH PRAIRIE, Alta., United Church, Peace River Presbytery, will be vacant July 1st; three point charge, salary $3,700.00 plus travel allowance of $1,100.00. Furnished two bedroom manse (older building but has all modern utilities). Town of 3,000 population, Public and High Schools. Interested ministers please write Herb Aikins (Recording Steward), Box 754, High Prairie, Alta.

HOWICK, Que., one-point rural charge, twenty-eight miles from Montreal, vacant July 1st, 1961. Oil heated furnished manse. Interested ministers please contact Mr. Kenneth Younie, Howick, Chairman Pastoral Relations Committee.

KILLARNEY, Manitoba, two-point charge vacant July 1st, 1961. Fully modern manse, good schools and hospital. Apply C. C. High, Killarney, Man.

KINCARDINE, Ontario, United Church — one point charge, good manse, oil heating. Present salary $4,650.00—pulpit vacant June 30th, 1961. Those interested please contact Secretary Pastoral Relations Committee, R. L. Osborne, R. R. No. 3, Kincardine, Ontario.

2A. PULPIT VACANCIES—Continued

LYNDEN-TROY (Ont.) Pastoral Charge—sal $6,000.00. Travel included, seeks minister July 1st, 1961. Gordon Steedman, R. R. 1, Pa Ontario.

LYN (Ont.) four-point charge—furnished man oil heated, 6 miles from Brockville; good scho paved roads; salary $4,400.00; lay assistant. Co tact A. J. Hudson, Clerk of Session, Lyn, Ontari

MARYFIELD - FAIRLIGHT (Sask.) — Two-po charge, vacant June 30th — 14 miles trav Salary and travel allowance $4,217.00. Ne modern three-bedroom manse, active Sunday scho and church groups. Apply to J. F. Cawo Fairlight, Sask.

MONTREAL, Que.—Trinity United Church pul vacant July 1, 1961, due to minister retiri after nine years. Heated furnished apartment. Ne Universities and Schools. Above new minim salary. Interested ministers please write to K. Drummond, Secretary, Pastoral Relations Co mittee, 6232 Viau Street, Montreal 36, Que.

OWEN SOUND, Ontario — Knox United Chur pulpit vacant July 1st, 1961, due to minis retiring. Modern manse, oil heated. Challengi piece of work in scenic Ontario city. Interest ministers write to Gordon Jefferson, Chairm Pastoral Relations Committee, 266 — 4th St. Ea Owen Sound.

PAISLEY - EBENEZER (Ont.) United Church two-point charge—6 miles apart connected good county road; furnished manse, oil heated. Pl to rebuild church destroyed by fire. Operations commence immediately. Minimum salary plus tra elling allowance. Interested ministers please cont Mrs. Earl Rushton, Secretary Pastoral Relatic Committee, Box 36, Paisley, Ontario.

POINT EDWARD—Blackwell, Ontario, Lambt Presbytery, 2-point Charge vacant 1st July, 196 A challenge for anyone interested. Large potent membership in an expanding residential ar Modern church buildings, new parsonage, go schools. For further information contact Mr. St Harrison, 1839 Lakeshore Road, Sarnia, Ontario.

POWASSAN, Ontario, North Bay Presbyter two-point charge vacant July 1, 1961. Fu nished manse, recently decorated. Contact Gord Anderson, Recording Steward, R. R. 1, Powass Ontario.

RESTON-PIPESTONE three-point pastoral cha will be vacant June 30th. Interested minist are invited to write to Mrs. F. C. McMurc Secretary, Reston, Man.

SHARBOT LAKE, Ont., will have vacancy Ju 30th, 1961. Three-point charge — furnish manse, oil heated; good Public and High Sch facilities. Minimum salary plus driving allowan Interested ministers please contact W. Meldr Box 74, Sharbot Lake, Ont., Secretary Past Relations Committee.

ST. PAUL'S (Ont.) 3-point charge—Kent Pres tery, comfortable manse, oil heated — 4 m from city—Secondary Schools via bus. Former m ister accepted a call as Associate Pastor at a c charge. Will consider applicants to fill vacancy J 1, 1961, or earlier if conditions warrant. Sal above minimum and open. Interested minis write or phone Sec. Chairman, Ian Maynard, R. Chatham, Ont., ELgin 4-3065.

STRAFFORDVILLE, Ontario, United Church, point charge; modern Parsonage, vacant J 30th, 1961. 3 points on highway. Salary transportation above minimum. Apply Hugh Fe Recording Secretary, Box 62, Vienna, Ontario.

TORONTO, Ontario—St. Stephen's United Chu pulpit vacant June 30th, 1961, minister retir Interested ministers please write E. J. Stone, Apt 1332 Queen St. E., Toronto 8.

TRENTON (Ont.)—Grace United Church, c point charge, will have vacancy June 3 Fully furnished modern brick manse. Salary above minimum. Plans under way for construct of new C.E. building. Apply to H. R. Armstr Secretary, Pastoral Relations Committee, 8 John Dr., Middleton Park, Trenton, Ont.

ULVERTON Charge, Quebec-Sherbrooke Pres tery, vacant July 1, 1961. Rural district, t Sunday services in four-point charge. For infor tion write R. M. Graham, Melbourne, Que.

WALKERTON, Ontario, Bruce Presbytery — Paul's Church pulpit vacant May 1st, 19 Fully furnished parsonage. Interested minis please write C. W. Thompson, Secretary Past Relations Committee, Box 185, Walkerton, Ont.

WOODVILLE, Ontario (Lindsay Presbyte United Church vacant June 30th, 1961. Th point charge, paved roads. Comfortable ma Public School two blocks, High School bus at d Interested ministers please contact S. N. Kel Box 9, Woodville, Secretary Pastoral Relat Committee.

PULPIT SUPPLY AVAILABLE

FTER July First, Dr. N. D. Patterson, 427 Mark St., Peterborough, will reside at 24 stview Ave., Belleville, Ont., and will be available for Anniversary and Sunday Supply.

OUNG minister, with family, available during August in exchange for manse or other facilities. tario or Quebec, preferably close to sandy beach. 203, THE UNITED CHURCH OBSERVER, Toronto.

CHOIR PERSONNEL

RGANIST and Choir Director required for Cambridge St. United Church, Lindsay, Ontario. ree-manual Casavant Organ with Schulmerich imes. Senior choir—40 voices; Junior choir—35 ces. Good opportunities in community for teach- private pupils. Possible openings for teaching schools in area. Post to be filled mid-summer. ly, stating qualifications, references, salary ected, to Mr. E. J. Williams, 38 Kent St. W., dsay, Ontario.

RGANIST and Choir Director required for Lincoln Road United Church, Windsor, Ontario, ting September 1st, 1961. New three manual avant Organ. Excellent opportunity for teaching. ase state qualifications and salary expected. Apply Chairman, Music Committee, Lincoln Road ited Church, Windsor, Ontario.

RGANIST-CHOIRMASTER required, Beaverton United Church—Senior—Junior Choirs. Morning vice, choir practice, Sunday evening. Write bert McMillan, Chairman Music Committee, verton, Ont.

ASSISTANT MINISTER WANTED

ORONTO — Rosedale United Church needs Assistant Minister, age 25-35, to take responlity for Christian Education, some visiting and aching. Fine opportunity for service and selelopment experience in vital metropolitan congation. Adequate salary and travel allowance, s large heated apartment in Rosedale. Send ımé of education and experience to Norman T. ppard, Chairman, Pastoral Relations Committee, Nesbitt Drive, Toronto 5.

ASSOCIATE MINISTER

YERSON United Church, Vancouver, B.C., requires the services of an associate minister direct Christian Education, share in pulpit work visiting. Young man with experience in Chris- Education preferred. Interested ministers please te to Mr. Lloyd Magar, 7138 Marguerite St., ıcouver 14, B.C.

CHURCH SUPPLIES & EQUIPMENT

ELLS, Peals, Carillons and Memorial Tablets. For catalogue write to Stoermer Bell & Brass ndry, Breslau, Ontario.

EMODELLING — Send for free catalogue on Chancels, Pews, Altars, Fonts, Pulpits. Valley y Mfg. Ltd., Dundas, Ontario.

CHOIR GOWNS

YESTERN Canada's leading manufacturer of Gowns, Collars and Hats. Samples sent without igation. Mallabar, 375 Hargrave St., Winnipeg.

ORGANS, MUSICAL INSTRUMENTS

IPE ORGANS. Churches considering the purchase of a pipe organ are invited to see and r our demonstration pipe organ. New Pipe gans, one manual and pedals, from $2,775.00. o manuals and pedals from $3,640 and up, sales included. Rebuilding and remodelling. Plans l estimates free. South East Organ Company, 33 rrison Avenue, Port Credit, Ontario.

STAMPS

0 different Indian States and India, only 10c. to collectors requesting approvals stating ntries preferred. Stamp hinges 25c. per 1,000. gina Stamp Mart, Box 464 R, Regina, Sask.

PPER Volta, Lundy Triangle, Spanish Colonial Tropical included in our quality packet 10c h approvals. Worldwide, 31 Rowe, Oshawa, Ont.

ARTICLES FOR SALE

STACKING CHAIRS AND TABLES

LSO Folding Chairs, Banquet Tables, Pews. Very reasonable prices. H. H. Freeman & Co., Box 72, Sta. "T", Toronto 19.

LERICAL Pulpit Gown, nearly new, seldom worn, size and height medium; with pulpit tabs. te Mrs. E. A. West, Palermo, Ontario, or phone nte VA-7-2653.

OLDING and Stacking Tables, Folding and Stacking Chairs, Nesting Table Extensions, king Chair storage dollies. Complete Banquet niture Equipment—prices on request. Western ool Furniture Co., 11002 — 101 St., Edmonton, erta; 715 — 42nd St., Saskatoon, Sask.

OR SALE—Remington Typewriter, office model, 15" carriage. Slightly used, still under warcy. $200.00. Apply Park Street United Church, tham, Ont.

9. ARTICLES FOR SALE—Continued

WILL KIT includes legal will form, duplicate will, envelope and information booklet. Sold throughout Canada. $1.00 postpaid. Mailing Service, Box 182, Smiths Falls, Ontario.

FOR
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— NESTING TABLES
— BANQUET TABLES
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contact your nearest GENALCO dealer. If there is not a dealer in your area write directly to GENALCO. All GENALCO products carry a 10-year structural guarantee. GENALCO LTD., 952 - 958 Queen St. West, Toronto 3.

10. ARTICLES WANTED

OLD DOLLS or doll heads, must be over fifty years old, china, wax, bisque, etc. Send description and price expected. Mrs. Sparling, Shediac, N.B.

UNITED Church, Fort St. James, British Columbia, just being constructed, would greatly appreciate any church furniture or materials such as pews, chairs, collection plates, and clothing for W.A. Sales. Mrs. D. M. Blackburn, Box 156, Fort St. James, B.C.

11. RESORTS, TOURIST ACCOMMODATION

CAMP CONEWANGO

A QUIET, secluded, family type vacation camp, in the North Bay district. Fully equipped housekeeping cottages, Hydro, Gas. Cottages for from one to ten persons. Safe sandy beach. Dock fishing, lake fishing, stream fishing. Reservations—Box 102, North Bay, Ontario.

BIRCHMUIR LODGE — Kawartha district Stony Lake—modern Lodge and cabin accommodation, American plan; fishing and recreation. For a restful quiet vacation. Catering to Groups. Write 330 George St., Peterborough, Ont.

COTTAGES for Rent—Georgian Bay—at Victoria Harbour near Midland—safe sandy beach—boats —good fishing — all conveniences. Information on request. Apply Rev. G. Eagle, 1511 Lori Avenue, Sarnia, Ont.

FAMILY Cottages by day or week, daily devotions and Bible Study, meals, boating, fishing, sports. Chesley Lake Camp, Allenford, Ontario. Up to June 25th write O. Shantz, 4 Crescent St., Kitchener, Ont.

GLENROY LODGE—Come via Haliburton "Scenic 35" Highway to Hall's Lake. Ideal for a family vacation. Recreation or relaxation for all. Meals and accommodation are the finest. Group retreats arranged for June and September. The Bursey's, R. R. 2, Minden, Ontario.

LAKEVIEW HOUSE, Jackson's Point, Ontario—on beautiful Lake Simcoe — 48 miles from Toronto. You can enjoy a family vacation or weekend. Available for groups May, June, September. Golf, Bowling, Swimming. Church, theatre, museum in close proximity. Gray Coach Lines buses stop at the front gate.

PLANNING your holiday? Motel Greenacres on Clear Lake north of Huntsville offers the relaxation and recreation you'll enjoy. Housekeeping cottages, with all conveniences and necessities, or modern guest rooms and lovely dining-room are available. Phone CL 1-8978 or write J. J. Dutz, 15 George St., Mimico, or Novar, Ontario, after May 1st.

QUIET, homey atmosphere, by Lake Couchiching. Boating, safe bathing, large airy rooms, housekeeping if desired; four doors from Champlain Park. Rates: day, week or longer, reduced to June 20th and after September 1st. E. McKean, 258 Bay St., Orillia, Ontario. Phone F.A. 5-5863.

SOUTHAMPTON, lakefront 2-bedroom cottage; inside conveniences—town water, screened and glassed sun porch; continental beds; electric stove and frig.; large living room. Immaculate. Mrs. J. Burnett, 15 Blyth Hill Road, Toronto 12 — HU. 3-9158.

SUMMER guests, abstainers, in country home fifteen miles from Lindsay. Large closed-in verandah overlooking the lake, conveniences, homecooked meals. Mrs. Noble Swain, R. R. 1, Little Britain, Ont.

11A. TOURS AND TRAVEL

GOING TO EUROPE THIS SUMMER? Take part in the famous Church Congress (Kirchentag), July 19th-July 23rd. *Save* money on the trip. Write to—Rev. Horst Rueger, 175 Parkside Drive, Toronto 3, Ontario.

12. GUEST HOMES

"COUNTRY ACRES," select Guest Home for older people in good health. Spacious rooms, excellent food. $35.00 weekly. Marion Atkins, Armitage P.O., TW. 5-4385 Newmarket, Ont.

WOODBINE HOUSE

GUEST House for Senior Ladies—featuring good food and home comforts. Tray service available. Rates for single rooms from $100.00 per month including meals. 1591 West 29th Ave., Vancouver 9, B.C.

15. FOR RENT

TWO cottages on the lake at Grimsby, Ontario. All conveniences—ideal for family—good swimming, boating, fishing and water skiing. Quiet surroundings. H. W. Harvey, 260 Exhibition St., Guelph, Ontario.

16. PROPERTY FOR SALE

COTTAGE on beautiful Lake Lenore, two miles gravel road off paved highway, seven miles to Pigeon River, 35 miles to Fort William, Ontario. Cabin on two acre lot, 243 foot frontage, $1,200. Rev. Alex Rapson, 280 Hamilton Road, London, Ontario.

YEAR round home on tip of Bruce Peninsula, ideal for active retired man. For further information write Box 124, Tobermory, Ontario.

20. ACCOMMODATION AVAILABLE

COMING to Toronto? Christian Guest Home near subway at Eglinton Ave. Comfortable rooms —community kitchen, single day $3.00, weekly $10.00. 92 Orchard View Blvd. HUdson 9-0255.

UNITED Church Training School—June 1st to August 31st (Approx.) near University and main street car lines. Write 77 Charles Street West, Toronto 5, Ontario.

YOUTH Retreat Week-end accommodation for groups from fifty to hundred twenty. Chesley Lake Camp, Allenford, Ontario. Write O. Shantz, 4 Crescent St., Kitchener, Ont.

24. PERSONAL

HEARING improved for many who have used Leonard's Invisible Ear Drums. $10.00 complete kit, or ask for free information and testimonials from many who have been helped. A. O. Leonard Company, Dept. F, Box 306, Station F, Toronto 5.

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RELIEF and comfort. No understrap. No elastic. No steel. Write: Smith Manufacturing Co., Dept. 135. Preston, Ont.

PAINFUL TRUSSES ABOLISHED

WRITE for Free booklet explaining rupture and illustrating most comfortable support money can buy. Instant relief and satisfaction guaranteed or money refunded. Beasley's, Dept. 6, 60 Front West, Toronto.

25. SERVICES OFFERED

PHOTO FINISHING

BLACK and white 8 exposure roll 50c.; 12 exposure roll 70c.; all Jumbo prints, reprints Jumbo size 5c. each. Prompt service and good work. Send to Almiro Photos, Box 883, Calgary, Alta.

CHURCH boilers—efficient compound to remove—prevent scale—corrosion in boilers. Used extensively in schools and industrial boilers. Advice free. Walters, 75 Masterson Dr., St. Catharines, Ont.

EARN money for your church group. Sell Dutch bulbs direct from Sassenheim, Holland. Proven in other churches. We supply full coloured brochures free. All bulbs guaranteed. Write "Hollands Glory," 99—15th St., Roxboro, Quebec.

FOR all types of Church Furniture, Lecterns, Pedestals, Communion Tables, Baptismal Fonts —Bilt - Rite Products, 314 Third Avenue South, Saskatoon, Sask. Free estimates. Phone CH-22225.

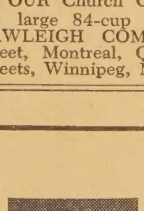
GLASS LINERS for Silver Salts - Peppers, etc. Quality silverplating and repairing. Tarnish proofed if desired. Information, estimates free. Raymond Dalton, 54 Raglan Avenue, Toronto 10, Ont. LE. 6-7788.

MAKER of Church Cabinets, Lecterns, Baptismal Fonts, Communion Tables, Collection Plates, Flower Pedestals, etc. Robert M. Dickerson, 133 Avon Avenue, Toronto 9. Inquiries solicited. RO. 9-7185.

FREE COFFEE URNS

YOUR Church Group may easily qualify for a large 84-cup Electric Urn for your kitchen. RAWLEIGH COMPANY LTD., 4005 Richelieu Street, Montreal, Quebec, or Gunnell and Henry Streets, Winnipeg, Man.

MISSING

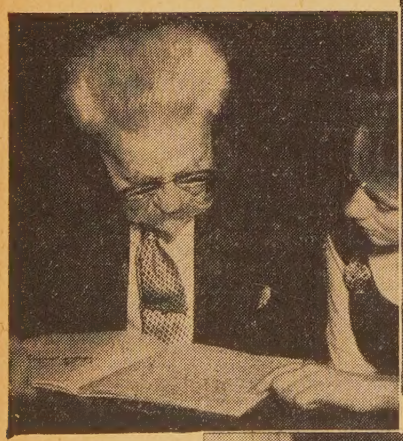


Allison Dean Dempsey, 24, height 5' 7", 130-140 lbs., slender build, light - fair complexion, light brown hair, hazel eyes, stutters slightly. Wearing brown suit, tan trench coat, brown shoes. Prominent Maritime United Church family. Contact Metropolitan Toronto Police.

Because someone cared...

You do not need bifocals to see the joy and peace on the faces of these loved ones. Their smiles tell us that burdens have been lifted and hearts have been brightened by the sense of security that comes when someone cares.

Your gifts to the Missionary and Maintenance Department make it possible for two Boards of our Church to provide a happier life for scores of Senior Citizens. The Board of Evangelism and Social Service supervises 18 Senior Citizens' Homes across Canada. There are some 805 men and women in these homes. The Board of Christian Education has a special assistant who encourages in congregations a climate of concern for the needs of older people.



MISSIONARY & MAINTENANCE DEPARTMENT

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